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Converted Catholic

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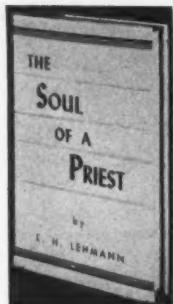
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Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 17 MARCH, 1956 NO. 3

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Church and State

Cavour was a wholehearted disciple of the French liberal Catholic School, headed by Lamennais and Montalembert, which flourished during the reign of Louis Philippe. He thoroughly shared its enthusiasm for the separation of the religious from the civil. His thinking was profoundly influenced by the writings of the noted protestant scholar, Alexandre Vinet. In 1826 the latter had published a brochure in which he made a strong case for religious liberty. He vigorously denounced all forms of state confessionalism in an extended argument against the establishment of an official religion. The government, he declared, had to confine its attention to political and administrative matters, leaving spiritual questions to the exclusive concern of the church. It was Vinet's hope that the application of the principle of religious freedom would pave the way for the restoration of something akin to primitive Christianity . . . Great dangers would arise should [the state] attempt to reach out beyond this limit. Once again he enlarged upon the iniquities of an official church. "Religion," he declared, "is an act of individuality and spontaneity; the existence of a state religion denies in principle and compromises in fact the sacred character of every true religion; it annihilates the religious being." It was the clericals' thirst for power and mastery, he charged, which had been responsible for the union of church and state.

S. William Halperin

(From *The Separation of Church and State in Italian Thought from Cavour to Mussolini*)

Editor: Walter M. Montaño

*Converted Priests on the staff of Christ's Mission— • ANGELO L. LO VALLO • FRANCIS J. KIEDA
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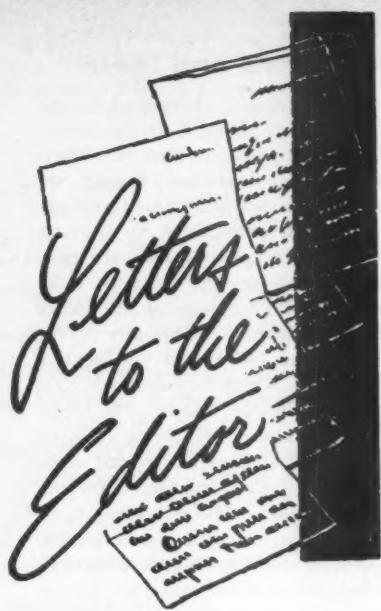
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VERIFICATION

I was very much interested in the letter about parochial schools in Belgium as I lived as a child in Belgium about 50 years ago, and I realize more than many people born here, what great danger to our freedom and national unity these schools are.

F.H.B., New Jersey

"WITH ALL THY GETTING GET UNDERSTANDING"

We profit much from the reading of your magazine. It gives us more love, sympathy and understanding for our Catholic neighbors.

R.D., Wisconsin

MUCH TO BE SAID

The magazine has been a great blessing to me since my conversion from Roman Catholicism about a year ago and your articles dealing with the false doctrines of Rome have been especially enlightening. I wish there were more on purgatory, the holy eucharist, and the supposed loss of salvation through sin, including the doctrines of mortal and venial sins.

S.J.D., Tennessee

EYE OPENER

The publication is a fine eye-opener for American Christians.

Capt. J.T.F., Alabama

ENJOY C.C.M.

I have thoroughly enjoyed the added information I have received regarding the Roman Church which I long have felt to be a menace to all Christendom, not only to the Protestant Church, but to the world at large because of its false teachings, which if followed will bar people from finding the true salvation our Saviour has purchased on the Cross for all who will come to God through Him.

A.N., Wisconsin

FOOD FOR SOUL

I find in the CONVERTED CATHOLIC magazine food for the soul. I have been a Lutheran for eighteen years and do not know what it is like to be under the bondage of Rome. I feel that God has called me into His Holy Work. I am a freshman in college and preparing myself for the service of God.

W.M.M., Illinois

THE GREATER MENACE

I am very happy to contribute two dollars for your proposed film. . . . I only regret that I cannot do more at the present time. . . . I hope for the privilege of seeing the film.

I am very enthusiastic over the wonderful work that you are doing. I have been reading the CONVERTED CATHOLIC and sharing material from it with my congregation since 1946. . . . My father is a converted Irish Catholic and is now an ardent crusader for the gospel truth.

I am convinced that militant, imperialistic world-Catholicism is as great a menace to world freedom as is the international Communist Revolution. In a sense it is an even greater menace in that Catholicism is veiled in the garb of Christianity, thereby hiding its true aims and purposes from the masses of the people. Even Protestant leaders and Protestant statesmen are befuddled on this great issue. Everybody knows what Communism wants to do, but not enough people know about what Rome wants to do.

Chaplain H.E.W., California

MINISTRY OF THE PRINTED PAGE

We must have your magazine! It came in time to save me from joining the Roman Catholic Church, and my husband has also been converted. God bless you always in all your endeavors.

C.M.F., Colorado

THE OCTOPUS

Thank you so much for allowing me to participate in the cost of this film. You and your associates are doing a wonderful work in bringing the light to all those who have been bound by fear and domination and God will bless you. I am praying daily for your success and courage for I know the trickery the Roman Church resorts to. Their eyes must be opened to the truth. I always think of them as an octopus grasping all they can, with no thought of the spiritual.

G.B.T., Ohio

HELP IN TIME OF NEED

A short time ago I purchased one of your biographies written by Mr. B. H. Pearson and read it at once. Later I received a letter stating that you were preparing a film to use in the Lord's work which will help in uncovering the errors of Catholicism.

After committing everything to God and praying to be led the right way, today, in desperation I picked up your book again and opened up right away to the part which tells about the vision you had of Christ in that horrible jail in South America. This spurred me on to do all I am able to help spread the truth. God is watching over His own in these desperate days and will work for His glory if we trust Him and remember we are His channels. How I thank Him for what He has done for you in delivering you from that false church!

Mrs. A.L.C., Connecticut

TESTIMONY

As a converted Catholic myself for the past two and one half years, I like to read your magazine. My father was a priest-student, but had to leave the seminary to take care of his parents. We were educated sternly Roman Catholic. Two brothers are priests and one sister is a nun.

I always had a great fear of being condemned so when I heard for the first time that one is able to know where he will spend eternity, I became anxious to know how one could know. I had the courage to commit "mortal sin" and read in a Protestant Bible the answer. Of course, I compared the text with the Roman Catholic New Testament and it was all the same. I accepted salvation through Jesus' blood, was baptized in the biblical way, and was filled with the Holy Ghost.

Mrs. M.N.K., Holland

THE CONVERTED CATHOLIC MAGAZINE

LOOKS FORWARD TO MAGAZINE

How my father did look forward to the CONVERTED CATHOLIC, and I would not like to be without it either. I have told you before that my copy is sent on to a friend who is an Anglican Bishop and is very eager to still have it sent to him. While he was in Sydney, he had the great joy of converting many Roman Catholics.

May God greatly bless all you do for Him in spreading the Truth to those who know it not.

E.A.J., Australia

STERNER MEASURES NEEDED

It is difficult for me to see why an organization built on "fables, fallacies, and falsehoods," dependent upon doctrines and dogmas invented hundreds of years after Pentecost, should have been allowed, during the centuries, to gain such strength as to make it almost impossible to do anything with it today.

I fear the methods used by Protestantism have been very inadequate against an institution that will say anything or do anything to gain its ends. Sterner measures must surely be needed. I often think you are too considerate of the feelings of those who have no consideration for you, but would stoop to anything to remove Christ's Mission from the U.S.A. forever.

B.W.T., Canada



EDITORIAL

WALTER M. MONTAÑO

PROCESSION TO THE VATICAN

DURING THE ROOSEVELT ERA AND THE WAR YEARS, a type of propaganda of subtle intent filtered down to the populace of this country, deceiving the unwary and lulling many into a sort of placid acceptance of a condition that would have appalled our founding fathers. The calculated deception, bred in political ambition and fostered particularly during the war, was that the Vatican provided a valuable, not to say essential, listening post for U. S. intelligence—an attitude intended to draw our government and the Pope into a sort of *entente cordiale*, presupposing a mutual interchange of information.

This unprecedented temporization with inimical forces was not altogether hidden from the American public, since the Protestant press pointed out very clearly that the United States Government had its own intelligence bureaus throughout the capitals of the world and had no need of relying on second-hand information from the Vatican, and that therefore the Vatican need not have been consulted nor permitted access to U. S. secret information, especially in view of Rome's friendship with totalitarian nations. Even some segments of the Roman Church press in America deplored this type of official correspondence with Vatican circles and argued that their church should be kept separate from the state and should not meddle in politics.

Unfortunately, what at first appeared as a matter of expediency—whether political or military—has now become a matter of course. Official consultation with the Pope on the part of the present administration has not only been revived but even strengthened. At home and abroad our legislators and government officials, and even our President, seem to be obsessed with the necessity of courting the Roman Catholic Church, even go-

ing so far as to render favors and set aside national laws, as in the case of immigrant nuns who were admitted to citizenship through the passage of special laws.

As we contemplate the current trends, we begin to discern the formidable outlines of an organized procession from America to the Vatican, the seat of everything antithetical to the spirit and intent of our Constitution. We see first of all the prelude, with all its attendant preparations and instrumentalities "behind the altar," so to speak, and with Bernard Shanley, President Eisenhower's Appointments Secretary, as head sacristan.

It will be remembered that "Bern" Shanley was highly praised by (Roman Catholic) *The Sign* as a devout Catholic who was Eisenhower's closest adviser. After a brief period of absence during the President's illness, he was welcomed back to his old post soon after Eisenhower's return to work following his Key West vacation. (*Time*, Jan. 23, 1956) While no definitive proof is available, it is highly probable that Shanley is responsible for the President's warmly pro-Catholic gestures, many of which have defied precedent and are outside the realm of his political "obligations."

AS FOR THE PRESIDENT HIMSELF, we long ago pointed out some of his courtesies to the Roman Church. But there are some little, seemingly innocent signs that we feel represent a trend. One drop of rain hardly makes a cloudburst, but many scattered drops may presage a storm in the making. It would take more than coincidence to explain, for instance, the "insignificant" items that have made the headlines from time to time. Consider the new motto which appeared on the Chief Executive's desk about a year ago: "*Suaviter in modo, fortiter in re.*" "Gently in manner, strongly in deed" may be somewhat reminiscent of Teddy Roosevelt's



President Eisenhower and Archbishop Cushing of Boston, at the National Council of Catholic Women convention (Catholic Universe Bulletin, Nov. 19, 1954)



Vice Pres. Nixon and Archbishop Joseph Gawlins, Protector of Polish refugees, in Nixon's office (Denver Register, Nov. 13, 1955)



Sec. of State Dulles has private audience with the Pope on Oct. 23, 1955, just prior to Geneva Conference.

PRINCIPALS IN THE PROCESSION



Harold E. Stassen, President's special adviser for disarmament, has special audience with the Pope.

Pope receives Vice Adm. Ofstie, Comdr. of Sixth Fleet, and Capt. Miner, Naval Attaché in Rome.

Pope grants hour-long audience to former U.S. ambassador Kennedy.

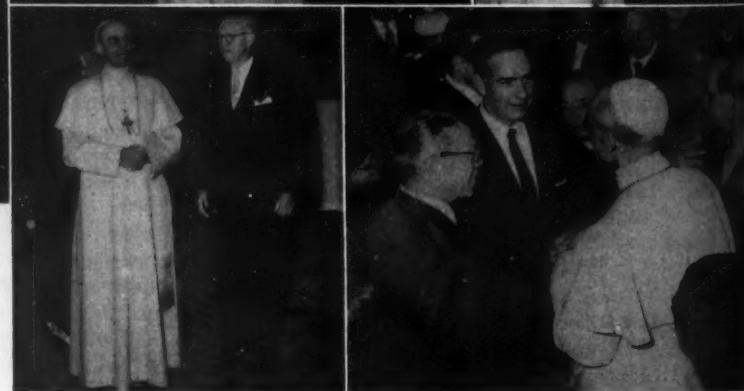
(All photos courtesy of *Wide World*, except as otherwise noted)

Rep. Victor Anfuso (D-N.Y.) shakes hands with Pope during audience.

Pope shakes hands with Mayor Connolly and Vice Mayor Salvatore of Trenton, N.J.



Ambassador Clare Boothe Luce stands to right of Pope in meeting of International Conciliation Center members.



"big stick" motto, but it just happens that Claudio, sixteenth century head of the Jesuit order, composed those words.

In the presidential plane *Columbine III*, there is a (Roman Catholic) St. Christopher medal above the stateroom door, through which Eisenhower must pass if he enters the forward section of the plane. It is hardly necessary to point out that the *Columbine* is the property of the United States Government, which supposedly represents the U. S. citizens. Just how many citizens does this medal represent? Thirty million, including infants and children? What about the rest? Are you represented?

Frequently the President has addressed or praised Roman Catholic groups, such as the National Council of Catholic Women, the Catholic youth organizations, and the Catholic Press Association, and in addition has sent felicitations to the Pope. In fact, it was reported by radio that Eisenhower even visited the Pope during his recent trip to the Geneva Conference, though newspapers and news magazines failed to note or acknowledge any such aberrant action.

AS FOR THE VICE PRESIDENT, he has been far from idle in praising and promoting the Roman Catholic Church. His activities in Latin America have already been noted in some detail in this magazine, in particular his naive encomiums for Roman Catholic opposition to Communism. In his zeal Nixon has allowed himself to be feted by and photographed with Roman prelates and dignitaries, to the extent that he has been hailed as a future President of the United States by an Archbishop (Ricardo Pittini, of the Dominican Republic).

Furthermore, he was responsible for signing a treaty with the government of Haiti (March 3, 1955) which guarantees the Roman Church a "special position" as state church by virtue of Haiti's Concordat with the Vatican, thus denying other religions equal status and freedom of worship and conscience under the law.

Chief Justice Earl Warren also figures in the prelude to the procession. Although a Protestant in name, he has three times attended the annual Roman Catholic Red Mass in Washington, a pompous affair for jurists and lawgivers.

Secretary of State John Foster Dulles, in spite of sharp opposition on the part of many Americans to any formal relations with the Vatican, last October was granted a special audience with the Pope to discuss international affairs. The press took occasion to report their areas of agreement, and Dulles painstakingly posed with the Pope for photographers. Avery Dulles, son of the Secretary of State, is a Roman Catholic convert studying for the Jesuit priesthood—a detail that may or may not be irrelevant.

Harold Stassen, President Eisenhower's special adviser for disarmament, was also granted a special audience by the Roman Pontiff. He said he was "inspired by the Pope's tremendous desire to

work for a just and lasting peace for all mankind," according to the Associated Press (Nov. 20, 1955). Only last July Stassen was selected president of the International Sunday School Convention for another four years.

THE PROCESSION CONTINUES with men of lesser rank but high office. Last August a group of Congressmen discussed the atoms-for-peace conference with the Pope in another special audience. Included in the group were Sen. Pastore (D) R.I., Rep. Holifield (D) Cal., Rep. Price (D) Ill., Rep. Van Zandt (R) Pa., Rep. Cole (R) N. Y., and Rep. Dempsey (D) N. M. (*Los Angeles Times*, Aug. 18, 1955)

Clare Boothe Luce, U. S. Ambassador to Italy and a Roman Catholic, visited the Pope last July, at her own request, after refraining from such a visit for two years, allegedly to avoid any misinterpretations. However, Mrs. Luce was not idle during those years. She has banned American films, used her influence to further the emigration of Italian Catholics to the United States, neglected to press for the rights of American Protestant missionaries in Italy, consort with priests and nuns, and in general used her political influence to promote Roman Catholic aims.

One waggish story reported to have originated in Rome quoted the Pope as remarking, after a long monologue by Ambassador Luce, "But, my dear madam, I am already a Catholic."

Mrs. Luce thus fulfills the prediction of Secretary of State Dulles, who said, when she was sworn in, "The President and all who know you realize that you will not only discharge your new responsibilities well, but will go even beyond that." (*Associated Press*, March 3, 1953. Italics added.)

In reply the newly appointed "ambassador" said, "I hope, with God's help, successfully to pursue the continuing mission of American ambassadors—to strengthen our bonds with Italy, economic, political and spiritual, which have knit us so closely together since the time of Christopher Columbus." (*Idem*)

In line with this statement, Mrs. Luce sent an SOS to President Eisenhower just a year later urging him to send Vice President Nixon to Italy for a brief good-will tour to combat Communist propaganda—which is just another way of saying to buttress Roman Catholicism, to which Communism has posed a serious challenge.

THE U. S. AMBASSADOR has also been promoting Clare Boothe Luce as a possible candidate for the vice-presidency on the Republican ticket. With the Gallup poll indicating that a woman candidate for the White House could receive a majority popular vote, Mrs. Luce has apparently considered herself the logical candidate, at least for vice president. According to Drew Pearson, she made this clear to House Republican Leader Joe Martin last June.

One nomination the Ambassador did win was

for Woman of the Year in politics, a dubious honor if one considers the number of women in politics.

Another Roman Catholic to the manner born who has figured quite prominently in the U. S. political scene is Francis Cardinal Spellman of New York, who has managed to get himself appointed military vicar of the armed forces of the United States. (Associated Press, Nov. 25, 1955) This position entitles him to tour U. S. military installations in various parts of the world.

And so the procession continues, with a precision that is awesome in its execution and a *modus operandi* that suggests an experienced master-hand. The innumerable homages paid to the Roman Catholic Church by our legislators and dignitaries fit into an over-all pattern, and only a dolt could imagine this a matter of mere chance.

IN THE DAYS OF THE CLASSICAL ROMAN EMPIRE, the initials S.P.Q.R. (*Senatus Populusque Romanus*: the Senate and the Roman people) were commonly used to refer to the Roman republic. Recently someone suggested that the initials should be appropriated for use in contemporary affairs, with the altered legend, *Stultus Populus Querit Romanum*: Stupid people seek Rome.

Surely the United States, with its blood-bought heritage of liberty and justice, can do better than fall into this category of a clown dancing to the piper in Rome. Apart from her pompous ceremonies and her lust for power, what, after all, has Rome to offer America? Exactly what has America to gain or learn from her, except the lamentable results of her meddling in the political life of the nations and causing them to degenerate socially and spiritually, as well as politically and economically.

The pontifical blessing which is pronounced at the conclusion of a procession will prove nothing but a curse to America, as it has so often to the nations of the world. When Christ is urgently calling, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), a procession to Rome can end only in tragedy—tragedy without nobility and without splendor, with only death as its reward—tragedy marked by the doleful intoning of a Requiem for the nations that have consorted with her and the wailing strains of the Miserere from the hearts of those who have been the victims of her cruel mirage.

LET IT NEVER BE FORGOTTEN by those who profess to cherish Americanism in its purest sense that "the doctrine of the (Roman) Church, founded on reason and divine revelation," according to a Roman Catholic high school textbook, "is that the State must profess and promote not any religion, but the one true form of worship founded by Christ and continuing today in the Catholic Church alone." Let it never be forgotten that the Roman Church teaches that "Christian truth should not only have the permission of the State

for its propagation, it should also be assured the State's support and encouragement," and that "the State, therefore, has a real part to play in the drama of human life; but the divine Author of the drama wrote the State's part as a supporting role to that of the Church. There must be no usurpation." (*Christian Principles and National Problems*, by Ostheimer and Delaney. Imprimatur: Francis J. Spellman, Archbishop of New York)

Thus speaks Rome, with all the arrogance of the Reformation popes and all the zeal of the Spanish Inquisitors.

Meanwhile, *Stultus Populus Querit Romanum*.

Let it never be said, to her shame, that America had to seek an alliance with Rome in order to combat Communism, let it also be said that she was dashed to pieces on Scylla while avoiding Charybdis. Let it rather be said, to her glory, that she is "one nation, indivisible, with liberty and justice for all."

TAXATION WITHOUT REPRESENTATION

MILLIONS OF AMERICANS were no doubt cheered by Governor of Utah J. Bracken Lee's courageous and outspoken stand with regard to foreign expenditure of Government tax funds. With the administration seeking almost five billions of dollars for foreign aid for the fiscal year 1956 and with taxes still at an unbearable high, the United States citizen has a right to inquire where his money is going.

In response to queries that have reached our desk, we can only comment, out of a sense of loyalty to the Constitution of the United States and the principles for which it was intended to stand, that in matters of Government taxation and spending America is already well on the road toward socialism and its twin dangers of state ownership and curtailment of individual liberties. It is not inappropriate to remind ourselves, as citizens with a bright heritage, of the words of Chief Justice John Marshall, who well over a hundred years ago reminded Americans that "The power to tax involves the power to destroy." In other words, touch people in their pocketbooks and they are your slaves.

The present Secretary of the Treasury, George Humphrey, expressed his fears along this line in a press conference on the 1956 budget. (*Time*, Jan. 30, 1956) Said Humphrey:

"I think there is a very definite and distinct limit to what this country can charge its taxpayers over an extended period. . . . The difference between a free country and a slave state—in my point of view—is our individual incentive system, freedom of individual choice, our freedom of individual opportunity, that lets free men go out and work for an incentive and not because they are told to 'do it or else.' Our material incentive, not our spiritual incentive, is a money incentive, and that money incentive, if it is destroyed by too

much taxation, if it is reduced so far that it isn't a real incentive, can destroy our whole freedom because that will destroy free activity. That means that if you don't get free activity, you have to have slave-state activity; you have to be told, and you are going to have a dictator to tell you. . . . A trend against that free-incentive system is wrong and should only be temporarily engaged in in the event that war or something of that kind requires it. Otherwise it should be reduced."

THUS, if unlimited taxation and uninhibited Government spending continue, free enterprise and individual initiative are doomed to die of strangulation. This generalization of course needs qualifying. If all the money taken from the taxpayer were used at home, for America and for Americans, we would curb our indignation. But instead we find the Government acting as the proprietor of our property, dispensing our money and our souls at will on the world market.

As a consequence, the citizen feels that he is left with nothing in his pocket and nothing to say about whether he should be taxed, or how much, or where his tax money should ultimately go. This sorry state of affairs has been imposed on him over a long period of time. Far from being consulted as to his desires with regard to his hard-earned money, he is told to pay by a certain date or pay a heavy fine, and there his obligation ends.

He has no direct voice in the decision to send five billion dollars abroad, nor is he asked which countries should or should not be helped. In wartime he has no control over American bullets that kill his sons, nor is he asked whether it is morally right to aid in the defense of a morally bankrupt country. He remembers with bitterness that American money and aid were reaching Russia and her satellites at a time when those countries were attacking our own soldiers with implements and machines made in America.

THE FIVE BILLIONS OF DOLLARS that the Secretary of State is advocating to be sent overseas is a colossal amount of money. We ask, Have the American people been consulted, first as to the wisdom of sending American dollars abroad, and second as to the amount? Is their opinion weighed in the balance of their discussion and interchange of ideas? Do they know why they are being asked to support tottering and resentful countries? More specifically, do they know exactly where their money is going and for what purpose?

The conclusion is simple enough: in a democratic country such as the United States, the citizen should not be taxed blindly or be forced to pay for things of which he would disapprove or things opposed to his own ideals. His future has already been badly mortgaged by unscrupulous individuals and any attempt to continue with the same blundering, naive pattern is an imposition, and a bad one. It certainly does not represent freedom of thought or choice or self-determination.

But the most insidious aspect of this whole American give-away program is the fact that other countries and organizations are capitalizing on the American taxpayers' sacrifices, to such a brazen extent that in many cases the recipients of American generosity are not even aware of who is sending help.

A MERICA IS ON ALL COUNTS a land of abundance. But are we so surfeited that we have need of nothing? Are our highways adequate? Have we eliminated all our slums? Are our schools and hospitals adequately financed? Are our national defenses adequate for any emergency? In other words, have we attended to all our internal needs to such a degree that we are forced to throw money away?

Listen to Senator George (D) of Georgia: "I will favor reasonable military appropriations to strengthen our cause at home and abroad. But I am not in favor of any increase in economic aid and assistance to any part of the world." He also said he wants military aid restricted to "our friends who are willing to stand up and be counted on our side."

With such an outlook, the Georgia Senator comes close to representing the voices of a number of other lawmakers, including Senate Republican Leader Knowland and Senator Russell (D), also of Georgia.

AS A DIRECT RESULT of America's policy of unlimited, indiscriminate spending abroad, the Roman Catholic Church has been able to advance her own ends very profitably. Since the close of World War II the United States has sent millions of dollars to Italy in the form of surplus food packages, each labeled, "Donated by the people of the United States." These food packages have actually been found for sale in Italian stores.

However, the worst abuses have occurred under the crafty maneuverings of the Roman Church. For example, a shipment of donated packages earmarked for disabled Italian veterans was retained by an Italian Government agency for assisting disabled veterans and finally, through unexplained circumstances, fell into the hands of a local parish priest in Rome.

Thereafter, one of the Protestant believers who qualified as a veteran received the following on a postcard:

"Dear Parishioner: I am happy to be the one through whom this gift has arrived to you, and you are invited to be grateful to the Pontifical Works of Assistance, and to all other Associations that have cooperated to procure this for you. May God bless you."

Your parish priest, Amadio Luigi Bozio
You may receive the package from the parish church any week day from 10:00 to 12:00 a.m."

THIS VETERAN REFUSED THE PACKAGE and wrote the priest as follows: "It was surprising to me

to note that, contrary to that which is right, these packages are no longer distributed through the Association established for this purpose, but by you, creating prejudices—both religiously and ideologically—among those who recognize and accept their duty as citizens. Therefore, not being Catholic, I have good reasons for refusing this package. You have my permission to give the package to some other invalid who is worthy of help." (*Frascati Orphan Home Paper*, July, 1955)

It has been reported that "caravans of trucks" containing such packages have been blessed by the Pope in St. Peter's Square and distributed to the populace, most of whom of course are unable to read English. It has been reported that in Italy many shipments are going to the well-to-do and never reach the class of people for whom they are intended. It has also been reported that shipments of packages are leaving the U.S. without any identification or label, thus permitting any unscrupulous organization or government to appropriate them for their own ends.

One of our correspondents wrote that a Baptist minister whom he heard over the air told of his trip to Vatican City, where he discovered that all CARE packages were given to Roman Catholics and that no Protestants were allowed to receive any.

SOME TIME AGO we reported on the situation in Peru, where boxes of food, properly labeled, were distributed by Roman Catholic organizations as gifts from the "bishops and clergy of the United States." Since that time we have received further communications direct from Peru confirming this earlier report. Our informant tells of a friend, "an evangelical believer, a very poor man, [who] received his package and was walking away when someone shouted to the priest that the man was a Protestant. The package was instantly taken away from him and he was sent away empty-handed."

The National Association of Evangelicals had this to say in answer to our inquiry: "... in reference to . . . the distribution of relief packages in Peru. I have been in contact with the International Cooperation Administration here and they have informed me that there are two approved agencies for distribution of relief packages in Peru. They are CARE and the Catholic Relief Service of the National Catholic Welfare Conference.

"They also tell me that there are two types of packages that are sent, the individual packages and the surplus packages which in the case of Peru are exclusively dried milk. I think a final answer to your problem is that in the method of operation under ICA any voluntary relief agency may apply for approval under ICA and then carry on a relief operation just as the Catholics are doing in Peru.

"The agency itself has charge of the distribution of packages. When this is the case the agency will in some cases restrict its distribution to certain areas and individuals. Sorry to say, the Catholic Church has in a number of instances taken advantage of this situation. The only way of clearing it up would be to work through the Peruvian

Government to avoid the unfairness of the method of distribution.

"If ICA knew of any objection by the Peruvian Government, then I am sure there would be a pressure on the Catholic Church to mend its ways, but this seems to be the only method of getting at the problem at the present time and there is no telling what type of cooperation the Peru officials would give."

IT IS A FACT that the "generosity" of the American people is represented to a large degree by American Protestants, since they form a major proportion of the population. Therefore, no intelligent person could feel justified in saying that Protestants would be interested in aiding ideologies totally opposed to their own, whether Communist, Fascist, or Roman Catholic, all of which bear the totalitarian label.

But the truth of the matter is that the American people have been duped. They have been promised every shape and size of security if they would but sell their souls—and their pocketbooks—to the Government. Now that they find themselves trapped in the onward march to socialism, they have drifted into a sort of spiritual somnolence and mental apathy, without the will for either fight or self-determination.

How often people exclaim, with a shrug of the shoulders, Taxes are high, so why work? The Government will take care of you when you're old, so why save? You don't know what to believe about American foreign affairs or agreements or treaties, so why write to your Congressmen? There's no way of knowing who's right about the Catholics appropriating the American gift packages, so why get excited?

The American mentality is today so accustomed to the restrictions of emergency wartime measures (many of which are still in effect) that the old spirit of rugged individualism and free enterprise has all but disappeared. In its place is the cynical "What's the use?"

ONE HUNDRED EIGHTY-THREE YEARS AGO a group of responsible Boston citizens dumped a cargo of tea into the harbor because of taxation without representation. The principle was worth more than the night's work or their reputations or the element of risk involved. They felt they had a just cause and they were willing to fight for it. On the devotion of such men and the establishment of such principles was this country founded.

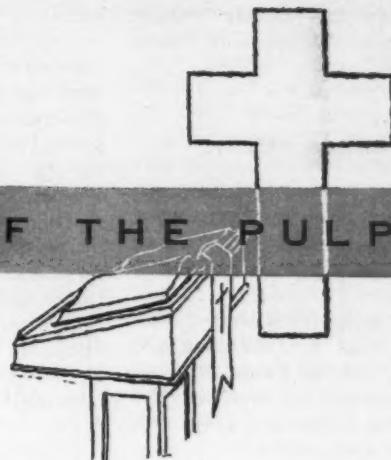
Only a dedication to these principles, an alertness to abuses, and a readiness to oppose injustice or tyranny in any form—whether it be the unlimited power of taxation, the indiscriminate use of Government funds, or the misuse of American "gifts"—will save the nation from the fate of many another nation and from the brief but tragic epitaph, *Ichabod*—"the glory is departed."

The founding fathers had far greater dreams than this for the country for which they lived, fought, and died.



DR. WILLIAM WARD AYER

STARS OF THE PULPIT



We Were Not Born Yesterday!

by WILLIAM WARD AYER

Dr. William Ward Ayer, long known for his successful radio ministry, which originates on New York's WABC every Sunday at one p.m., has gained renown as a Baptist pastor in leading churches in Indiana and Ontario, Canada, and in one of New York's great churches, which he served for fourteen years. At present he is Vice President and Director of Ayerow Christian Projects, Inc., with offices at 39 Cortlandt Street, New York City, where he conducts the business

of a wide radio, evangelistic and Bible conference ministry.

It is with considerable pleasure that we present Dr. Ayer's incisive appeal to Protestants to recognize the Christian origin and apostolic nature of the truths they hold, in spite of all efforts of the Roman Catholic Church to refute and vitiate this claim. God's truth is not of yesterday but of all time, and it is for us today to make it real to our contemporaries.

FOUR HUNDRED thirty-eight years ago, on October 31, 1517, a Roman Catholic Augustinian monk, whose name was Martin Luther, nailed to the Roman Catholic Church in Wittenburg, Germany, a religious document known as "The Ninety-five Theses."

They were written in Latin and were intended to create the spirit of religious debate among his theological colleagues at the University and were not a rabble-rousing message for the throngs of religious people who gathered that day to gain merit by viewing thousands of relics collected there

for veneration.

Plainly, Luther had no intention of splitting his church, nor could he have had any conception of the world-wide movement—the Protestant Reformation—which was to follow. The propositions he suggested for debate were not anti-Catholic but statements of well-known Biblical truths. Here are a few of them:

1. When our Lord and Saviour Jesus Christ says "repent," He means that the whole life of believers upon earth should be a constant and perpetual repentance.
2. Ecclesiastical repentance

ought to be imposed solely on the living and have no regard for the dead.

3. Every Christian who truly repents of his sins receives the entire remission both of the penalty and of the guilt.

While some of the articles of debate questioned Papal authority in some areas of human thought, and severely condemned the then prevalent sale of "indulgences," almost everything had to do with those great Biblical truths which all Christians, Catholic and Protestant, delight to believe. The fact is that Luther tried to bring the whole church back to the orig-

inal New Testament doctrine and practice from which he claimed many were causing it to depart. That brings me to my theme; "Protestants Were Not Born Yesterday!"

TIMELESS TRUTH

Unthinking people often accuse us of being upstarts and interlopers, bringing new and divisive ideas into the religious life of the world.

It is not surprising that a feeling exists that Evangelicals are intruders, that the Protestant religion is something new in the world and a departure from the faith originally given.

But Protestants, we are ancient. We were not born yesterday! Ours is the everlasting Gospel spoken of in the Book of Revelation (14: 6-7) — timeless, unchanging, unchangeable.

It is the Gospel of which Paul wrote when he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16)

Paul made plain that it was the Gospel and not an organization which had saving power. If the church, any church, has divine power it must be the power of the Gospel, for that alone is the power of God. If any church or organization does not have the Gospel, it does not have the power of God, no matter how much social or political influence it possesses.

It is the old-time Gospel and the old-time religion that matters. Many of our churches have departed from the old Gospel. They must hastily return to it. We may need another Reformation — and soon.

Luther's Reformation was a sincere attempt to bring the church, which in a millennium and a half had grown large, powerful and autocratic, back to the simple Gospel of salvation—so simple that "a wayfaring man need not err therein." It was not something new, but a return to the old.

1. Evangelical Protestants Were Not Born Yesterday, Because the Evangelical Faith Is as Old as the Christian Centuries.

"How can you say that?" cries some unbeliever. "We know history! The Protestant Reformation came in the sixteenth century."

Yes, as a movement, but the theology of the "Reformation" was not something new—it was the resurgence of ancient religious truth and practice. The cry of the Reformation that challenged Europe, and finally the world, was: "The just shall live by faith!" That was not a new message. Habakkuk the prophet had sounded it forth in Israel six hundred years before Christ: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Hab. 2:4)

Even before the Mosaic Law was ever given, "The just shall live by faith" was the truth upon which Abraham was justified, for he "believed God, and it was accounted to him for righteousness." (Gal. 3:6)

When in the propagation of the Gospel to the Gentile world Paul sounded forth again the eternal truth of justification by faith, he was bringing about a return of God-given religion in the blessed fact that a loving, forgiving God has provided a means for sinful men to have salvation by simple faith, for "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6)

THIS IS what Luther preached.

In a day when millions were being deceived in the belief that forgiveness could be bought, the Reformer thundered, "He who sees his neighbor in want and yet buys indulgence incurs the anger of God."

Luther introduced nothing new. He took up an old and temporarily-forgotten cry and brought a section of the church back to the truth of God's salvation.

Read your New Testament and it will bear out this statement, and you will discover that formalism and sacramentalism were not a part of the Apostolic Church. Read the Book of Acts for the record of the founding of the churches. The simplicity and directness of the message is what

Evangelical Protestants preach today: that forgiveness of sin and redemption are offered through faith in the resurrected and ascended Son of God.

This evangelical truth existed through all the Christian centuries—existed obscurely through even the Dark Ages, when the light of both learning and faith nearly perished.

A FEW YEARS AGO a regional gathering of the Methodist Church in Buenos Aires addressed a ringing message to the Latin American governments and peoples, saying, "We Protestants proclaim a faith which for twenty centuries has been triumphantly preached through cruel persecutions and has purchased with the blood and pain of sacrifice those surpassing victories, both individual and social, which are the glory of modern times."

There is dynamic truth in that statement! No, we Evangelical Protestants were not born yesterday; rather, we are the modern proclaimers of the Everlasting Gospel to every nation, kindred, tongue, and people, especially in these days when God's judgments are in the world.

There is a program that appears on television entitled "You Are There." Dramatic events of history like the signing of the Declaration of Independence are portrayed, and the viewer is made to feel that he is present when the great event took place. So it is with an Evangelical faith and Evangelical forebears: "We were there when things happened!"

STUDY HISTORY

Evangelical Protestantism was there in spirit when the Old Testament prophets thundered against the evils of the nation: when Isaiah bemoaned the sins and the indifference of the people, when Jeremiah wept over Jerusalem's condition, and when Amos left his herds on the hillside to preach against the people's wrongs and sins. Evangelicals are still interested in national righteousness, and most of the nation's moral reform has come as the result of our thundering Protestant preaching, though the salvation of the individual is our primary task. We have no de-

tached gospel.

Evangelicals were there when Jesus cleansed the temple, driving out those who had made God's house of prayer a house of merchandise. We still fight against carnality and idolatry in the sanctuary. We were there when Christ rebuked the Pharisees and the Sadducees, for Evangelicals have waged war on tyrannical ecclesiasticism which gives itself to cheap forms and ceremonies without moral and spiritual content. We have always been champions of spiritual democracy.

We were there when Jesus demanded reality and not hypocrisy, in His Sermon on the Mount. Ours is no liturgical faith, no mere religion of down-sittings and uprisings, of soft lights, drowsy intonations, splendidorous pageantry and marching pomp. Ours is a religion of spiritual power—plain, direct, rugged—and eternally true.

We were there when Christ was crucified. For the cross is the center of our faith . . . It is the basis of our hope. We glory in a finished redemption. We have heard Jesus cry, "It is finished!" and we do not add to that finished work for our redemption, neither do we continue any sacrifice in our worship. We believe God when he says, "We are sanctified through the offering of the body of Jesus Christ once for all," (Hebrews 10:10)

"Once for all, O sinner, receive it;
Once for all, O brother, believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us—once for all."

THAT IS our faith and it was the faith of the apostles and the early church for centuries. The apostles took Christ's offering as sufficient. Paul said that since Christ died there can be no more sacrifice for sin and if anyone, priest or apostle, offered any other sacrifice, he thereby trampled underfoot the shed blood of Christ. Peter said, "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ." (I Pet.

1:18, 19)

Let us wake up to this blessed truth and rejoice in it. As Evangelical Protestants we do not need to apologize for our faith nor be ashamed of it. It is divine, God-given—it is ancient, it is original. Nor should we let people make fun of the name "Protestant." Many will say, "You are a negative group, just a protest. Why don't you stop being protesters and get a positive religion?"

But listen.

Protestantism is not a negative movement—we need to remind ourselves of that. The word Protestant has as its origin the thought of a *witness*. The Latin *protestari* means "for a testament" or "for a witness." The Protestant religion is not centered in a church; we boast that we are broader and deeper than that. Our faith is centered in the heart of the individual and then, if properly followed, is operative in every institution of our social life. It is nurtured in the home, it is sung to the babes in the cradle, it is taught at the mother's knee and in the prayers at the bedside.

It is a witness to God's revealed truth, and is as old as God's revelation and as positive as God's purposes. Never be ashamed of the name Protestant—it is a glorious name: Pro "for," *testari* "a testament or a witness." Jesus said, "Ye are my witnesses."

CHRIST ONLY

Evangelical Protestantism stood with Peter at Pentecost declaring with him that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) We do not adore the "saints" nor depend upon them for help. Christ is central. Luther said, "Christ is all sufficient for the soul." We need no other. Peter was a great evangelical and so was Paul. Ours is the message of the Son of God, who is the sole mediator between God and men.

No, we were not born yesterday. We have an apostolic faith. It gives liberty. It creates tolerance and with it gives love, the true basis of understanding.

II. The Need of Protestantism Is to Awaken Out of Its Lethargic

Sleep to the Eternality and Power of Its Faith.

Ancientness is no guarantee of permanence. You might be able to trace organizational connection back through the centuries to Christ and the apostles, but that of itself would mean nothing.

If Christianity were worshiping a dead Christ and were dependent upon some sort of century-spanning connection with Him, we might emphasize this doctrine; but our Christ is a living Lord. He sits on the right hand of God and is brought to us by the Holy Spirit.

True apostolicity depends upon a living connection with the living Christ. It is not apostolic succession so much as apostolic success that counts. This may be where we are failing in American Protestantism today.

A VOYAGER tells of seeing an iceberg in the North Atlantic with the appearance of a scarred cathedral. It had come floating down out of the polar regions. Ponderous, majestic, fearful, it was not stopped by the rocky shores of Newfoundland, and the colossal berg was melting, breaking up . . . its spires toppling, its glorious journey ending, its mighty power being dissipated.

That iceberg might be used as an illustration of much of modern organized Protestantism. We Protestants had mighty beginnings; Luther stood like a rock, valiant for truth; Calvin presented his scholarly institutes, propounded the sovereignty of God and declared for salvation by grace through faith; John Knox moved Scotland Godward.

The Reformation brought a new heart and conscience into all Christianity. The Catholic author, Cronin, in his *Keys of the Kingdom* had his young priest, the hero of his tale, tell his Superior that the Protestant Reformation did the Catholic church much good.

But *Evangelicals need to take stock today*. There are those who say that Protestantism has had a fair trial in the world and has not succeeded; and therefore we should abandon it for a humanly authoritarian religion. Protes-

(Continued on page 27)



SHADOW OVER THE CAPITOL



The **Lost Week**

End

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." What happened to the Senate Subcommittee hearings on the religion clause of the First Amendment scheduled last October? POAU has provided some of the answers.

IT WAS with a considerable amount of doubt about the effectiveness of the proposed Senate hearings on the First Amendment to the Constitution that the Editor of this magazine received the forms sent out by the U. S. Senate Subcommittee on Constitutional Rights. They were issued for the express purpose of ascertaining the opinion of religious leaders about the present status of religious freedom in America. Our initial fears that stronger forces would undoubtedly set to work to block the action of the Senate Subcommittee have unfortunately come to pass.

The public hearings, which were scheduled to begin on October 3 of last year, were killed almost as soon as they were started. The reason was temporarily obscured but eventually inescapable.

In spite of all the advance publicity given to the hearings, pressure from a certain source was sufficient to cause them to be suspended *sine die*—indefinitely. The source, manifestly the Roman Catholic hierarchy, knew that the publication of the proceedings of the Subcommittee would cause a great sensation and that public opinion would be aroused against the designs of such institutions as the Roman Catholic Church, whose continual opposition to and condemnation of religious freedom is known to any student of history or current events.

IN the early stages of this affair Catholic papers did not appear to oppose the hearings. *America* characterized it on August 27 as "a very timely inquiry into the admittedly sensitive question of

the present status of religious rights . . ." *Our Sunday Visitor* twice contained long articles on the hearings but took no position for or against them.

Some non-Catholic sources, notably the *Christian Century* and the Baptist Joint Committee on Public Affairs, raised some serious questions, particularly as to the questionnaire, and in this they were seconded by some leading newspapers, such as the *Washington Post and Times-Herald*. Some felt that there was a subtle purpose in the hearings, to change the First Amendment.

Some may have recalled that former United States Attorney-General McGrath had said, "The state and the church must not have any fence between them"; or they may have read the statement of the Roman Catholic bishops of the United States in 1948, which declared that "we shall peacefully, patiently, and perseveringly work" for a revision of the Supreme Court's interpretation of the First Amendment in the McCollum case. Many people were simply deeply suspicious, as indicated by the frequent question, "Who started this, and why?"

One group says that the specific cause of the hearings was the bitter struggle in Senator Hennings' home state of Missouri a year ago over the effort to set aside large sums of public money to finance transportation to parochial schools. These people charge that the hearings could have been so controlled as to permit the Senator to marshal enough authority on constitutional law to maintain the easy, liberal interpretation of the First Amendment, to hold that the Missouri battle was all unnecessary, and to reassure Missourians that nothing wrong had been proposed. Then the advocates of public bus transportation for private schools could come to their next legislature at Jefferson City with added prestige.

SIGNS AND RUMORS

At an impressive ceremonial hearing on September 17, spokesmen for many interests, including the church, were heard. At that late hour, within slightly more than two weeks of the scheduled

hearings, no word was heard of dismay or disinclination to go forward. The first sign of worry reaching one group was the Subcommittee's request for the advance copy of their testimony. Accompanying this sign of backstage activity came a flurry of rumors, which continued to circulate.

It is well to remember that in politics things do not just happen: they are brought about. One rumor was to the effect that representatives of Roman Catholics, Protestants, and Jews were called in and asked to request the cancellation of the hearings. When they did not agree to this unanimously, they were asked to request that the hearings be confined to interpretation of the First Amendment and that all reference to violations be excluded. According to a report, the church representatives did not agree to this either.

The cohesiveness of those wishing to be heard stems to a great degree from the early effort of POAU (Protestants and Other Americans United for Separation of Church and State) to pull together several organizations on an agreement to ask a chance to testify. When the hearings were finally canceled, a movement was made to justify the act by publicity not based on the language of Senator Hennings' announcement of October 5.

THE WASHINGTON *Evening Star* said the Senator acknowledged that he had received "protests from some Catholic, Protestant and Jewish church leaders against the plan for public hearings," and "had expressed concern lest the public hearings explode into controversies having little or no relation to the basic issue of freedom of religion . . ." The *Star*, not attributing it to the Senator, added that "others have protested the idea of delaying or abandoning the hearings."

Dr. Ray Gibbons, executive secretary of the Council for Social Action of the Congregational Christian Churches, declared that the cancellation of the hearings was "shocking to the conscience of all freedom-loving Americans."

The *Churchman* was caustic in its criticism of the Subcommittee's course. Postponement of the hearings was protested also by Dr. Israel Goldstein of the American Jewish Congress, and quite naturally by the American Association for the Advancement of Atheism.

The comparative silence of Roman Catholic sources on the cancellation was very audible. It suggested that they received exactly what they had deeply desired, as soon as they discovered that an organization such as POAU was to be heard with proven evidence of violations.

SUBCOMMITTEE spokesmen had stated that public hearings would lead to bitterness, but the *Christian Advocate* (Oct. 20, 1955) observed that Roman Catholic organizations which had hoped to use the hearings as propaganda on behalf of tax support for parochial schools were embarrassed by the strength of the opposition and the weight of evidence of violations piling up against them. Because of this they brought pressure to bear on members of the Subcommittee and "finally succeeded in getting the whole business called off."

According to the *Advocate*, this occurred after Dr. Archer had refused to submit to the committee an advance copy of his prepared statement (contrary to established procedure) unless he, in turn, were given simultaneously a copy of "the opening statement of the 'other side.'" Since the Subcommittee refused his request, the opinion is strong in many quarters that the Roman Catholic Church, abetted by some other religious groups, urged postponement and final cancellation of the hearings.

MESSAGE FOR THE PEOPLE

It soon became evident that if the Subcommittee decided that written questionnaires could furnish "ample material" for an examination also of freedom of speech and of the press, then religious freedom was considered of lesser importance than other constitutional guarantees. If that is the case, then 1955 was a sorry day for religious freedom in this country. If not, then millions

have a right to wonder who had the influence to curtail and silence the investigation at the last hour.

Because of the inconclusive nature of the cancellation, many authoritative voices were raised in protest. Among the most forceful was that of Dr. Glenn L. Archer, executive director of POAU. The *New York Times* on October 15 devoted almost two columns to Dr. Archer's press release, which was a transcript of the testimony originally prepared for presentation before the Subcommittee.

"This statement," he said, "concerns a subject close to the heart of America and we are not going to allow it to be suppressed. As long as there is a free press in this country we will rely on it to carry our message to the people even when public officeholders will not hear us for political reasons."

THE EVENTS leading up to his decision to publicize this statement can be briefly summarized: Though the hearings had been scheduled months in advance, it was not until the last minute that rumors began to circulate to the effect that the hearings might not proceed as planned. Then on September 29, a surprise request was made to POAU by a member of the Subcommittee staff for a copy of the proposed testimony.

On September 30 a telegram came from Senator Hennings, chairman of the Subcommittee, which stated that because the members of the committee had not had opportunity to study the data, the hearings would be postponed. On October 5, Senator Hennings announced that the Subcommittee needed more time for analysis of the material in hand before proceeding with oral testimony, which on second thought was not essential.

Because Dr. Archer felt he had sufficient material to prove that the religion clause of the First Amendment is being extensively violated, particularly by the Roman Catholic Church, he issued the statement referred to above. In it he gave a number of illustrations to prove his point, notably instances regarding the parochial school question.

(Continued on page 26)

CANDLE OF THE MONTH

On Holy Thursday before Easter Sunday the blessing of holy oils takes place during Mass in the Roman Church.



Hail, Holy Chrism!

by FRANCIS J. KIEDA

*Standing before the table,
the Pontiff breathes fully three times over the mouth
of the jar, in the form of a cross . . .*

*Then each of the twelve priests
advances to the table and kneels before the jar three times,
saying at each kneeling, in a higher and higher tone,*

Hail, Holy Chrism!

And then reverently kisses the lip of the jar . . .

IN the Roman Catholic Church, the Thursday of Passion Week is styled "Holy Thursday." On this day various rites and ceremonies take place, such as the "Mandatum" (hence, "Maundy Thursday"), or Washing of the Feet. On this day also, in Cathedral churches throughout Roman Catholic dioceses the world over, the blessing of the holy oils takes place during Mass. The bishops are the consecrators.

Three types of oil are blessed: the Oil of Catechumens, Holy Chrism, and the Oil of the Sick.

The Oil of Catechumens is simply olive oil. It was used in the early ages of the church for anointing catechumens, that is, those taking instructions before being baptized. It is used in the rite of baptism, in the ordination of priests, in the coronation of kings and queens (in days gone by), and in the blessing of fonts, churches, and altars.

The Holy Chrism is a composition of olive oil and balsam, or balm, obtained from resinous plants of the Orient. It derives its name from the Greek word

Chrisma, meaning anointing, or anything smeared or spread on. The Roman Church attaches a mystical signification to its use, namely, the plenitude of grace. Chrism is also used in the rite of baptism, the blessing of fonts, and the consecration of bishops, chalice and paten, and bells.

The Oil of the Sick is plain olive oil, blessed by the Bishop or by a priest having that power granted him by the Pope.¹ The faculty was extended by the Roman Church through the Congregation for the Oriental Church to Coptic priests of the Patriarchate of Alexandria, to bless the oil of the sick.² This oil is primarily employed in the Sacrament of Extreme Unction, or Last Rites, in anointing the five senses. If there is no time to perform the five unctions, as in cases of urgent danger, the priest may anoint only the forehead.³

MENTION OF OIL IN THE BIBLE

It seems that Jacob was the first one to employ oil in the worship of God. When fleeing into Mesopotamia from his brother Esau, he slept one night in the open air, and God deigned to favor him with a vision of a ladder reaching from earth to heaven, upon which angels were ascending and descending, while the Almighty stood above it. Filled with a holy fear, on awakening he set up the stone upon which his head had reposed during the night and poured oil upon it as a memorial of the vision he experienced. (Gen. 28:10-18)

Upon the promulgation of the Mosaic law, oil was used to anoint priests, prophets, and kings, and the holy vessels and vestments employed in religious rites. The mode of consecration of Aaron and his sons, their vestments, and so on, are prescribed in the book of Exodus (28:40-43). Many passages of the Old Testament show that oil was used in the consecration of kings, who were commonly said to be "anointed" kings.

The ceremonial law of the Old Testament was abolished by Christ. Paul writes to the Colossians: "And you . . . hath He

quickened together with Him, . . . blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." (Col. 2:13, 14)

THERE ARE only two references to the use of oil in the New Testament, namely, in the Gospel of St. Mark and in the Epistle of St. James. Mark recounts how Jesus sent His apostles two and two throughout Judea and Galilee to teach the people and to heal the sick; and it is written that they "anointed with oil many that were sick, and healed them." (Mark 6:13)

The apostles did not administer any sacrament but merely conformed to a custom of applying oil to calm the illnesses of men. The same may be said of the use of oil mentioned by James in his epistle. (James 5:14)

USE OF OIL

IN THE ROMAN CHURCH

Roman Catholic liturgists trace the blessing of oil to the fourth century. Bishop Serapion (who died around 362 A.D.) in his "Prayer Book" gives the formula for the blessing of the oil and chrism for those who had just received baptism, which was at that period followed by confirmation. Serapion's book also includes special forms for the blessing of the oil of the sick, of water, and of bread.

Other sources in which the blessing of oil is found are the Apostolic Constitutions and a Syriac document of the sixth century which bears the title, "*Testamentum Domini Nostri Iesu Christi*" (The Testament of Our Lord Jesus Christ).

Thursday of Passion Week was determined as a set date for the blessing of oils by Pope Leo the Great in 490 A.D., in the Synod of Toledo. France lagged behind and first adopted the above decree at the Council of Meaux, in the year 845.

ACCORDING TO Roman Catholic authors, Holy Thursday was chosen for the blessing of oils because on that day Christ alleged-

ly instituted a new priesthood at the Last Supper.¹ Another writer advances an additional reason for the selection of Holy Thursday: "It was customary among the Jews for guests invited to a banquet to anoint themselves with oil. From this we may understand why the Church consecrates her oils in the last week of Lent. Two spiritual banquets are preparing. Many that were without the pale of truth are to be brought into it by baptism during Easter time, and made to sit down with the children of the household at the banquet of Christ's holy faith. The Holy Ghost, too, is getting ready a feast of sevenfold gifts and twelve precious fruits of holiness. For the happy guests called to these two divine banquets Mother Church prepares the fragrant oils of gladness wherewith they may be anointed."

The various blessings of these oils are scripturally unsupported. We can find no trace in the Gospels or any other writings of the New Testament that Christ ever even hinted about the blessing of objects. "Believe on the Lord Jesus Christ and thou shalt be saved" is the keynote of the Glad Tidings of Salvation. Complicated rites and ceremonies are superfluous.

EXORCISM OF THE OIL

According to the Roman Pontifical (Part III), the Bishop, "retaining his mitre [after a previous blessing] . . . breathes fully three times in the form of a cross over the mouth of the chrismal jar, still wrapped in the napkin. Next, the twelve vested priests come up in order, making a reverence to the sacrament on the altar, and to the Pontiff [or Bishop]; and standing before the table, one by one, they successively breathe, in the same way as the Pontiff had done, over the mouth of the jar, in the form of a cross. Then making a reverence again, as before, they return to their places.—Which being done, the Pontiff rises, and standing in mitre, reads the chrismal exorcism, saying, absolutely,—

"I exorcise thee [that is, drive

out the evil spirit], thou creature of oil, by God the Father Almighty, who made heaven and earth, the sea, and all that therein is; that all the might of the adversary, all the host of the devil, and all the incursion, and all the spectral power of Satan be rooted out, and put to flight from thee; so that thou be to all that shall be anointed of thee, for the adoption of sons by the Holy Ghost. In the name of God the Father Almighty, and of Jesus Christ His Son our Lord, who with Him liveth and reigneth [as] God in the unity of the same Holy Ghost.

"This Preface ended, the Pontiff puts back into the chrismal jar the mixture of balsam and oil, blending it with the same, and saying,—

"Be this mixture of liquors atonement to all that shall be anointed of the same, and the safeguard of salvation for ever and ever. Response: Amen.

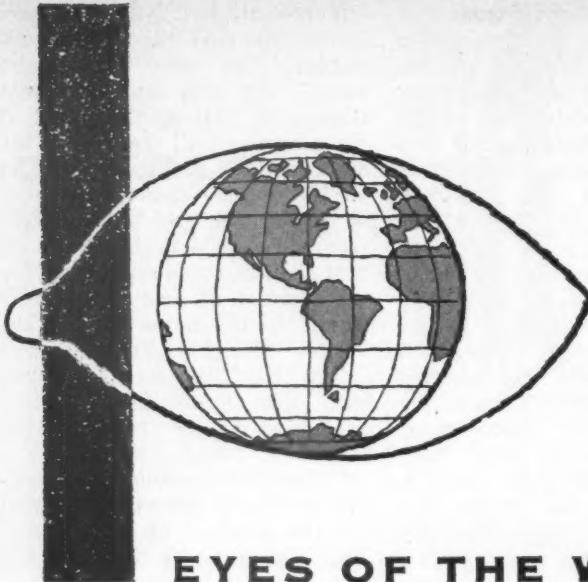
"Then the Deacon having taken away from the jar the napkin and silk cover, the Pontiff taking off his mitre, and bowing his head, salutes the Chrism, saying, *Hail, Holy Chrism!*

"This he does a second, and a third time, raising his voice each time higher and higher, after which he kisses the lip of the jar. Which being done, each one of the twelve priests advances successively to the table, and, having made a reverence to the sacrament that is on the altar, and to the Pontiff sitting in mitre, kneels before the jar three times, each time at a different distance saying, at each kneeling, in a higher and higher tone, *Hail, Holy Chrism!* And then reverently kisses the lip of the jar."

USE OF OIL IN THE CHALDEAN MYSTERIES

Doubtless the anointing with oil derives its origin from the Chaldean mysteries. Among the names of the Babylonian deity is Beel-samen, or "Lord of oil." This is the proper meaning given to the "Lord of Heaven," the sun-god.

(Continued on page 24)



EYES OF THE WORLD

In the Majority

In a survey conducted by the Connecticut Council of Churches, some 55 per cent of the urban population of the state has claimed Roman Catholic affiliation. The figures are based upon a study of eleven representative Connecticut communities.

The Tide of Roman Catholicism

The 1956 National Catholic Almanac has a few statistics which show the rapid growth of the Roman Catholic Church in the United States.

In 1856, there were 1,761 priests in the whole country; the current figure for the Catholic Archdiocese of Philadelphia alone in 1,895. There was a total of seven Archbishops and 33 Bishops, compared to four Cardinals, 34 Archbishops and 170 Bishops now; 1910 churches and 895 missions, compared to 16,035 parishes, 8,086 chapels and 4,905 missions now; 19 Catholic weeklies in an overall total of 24 Catholic periodicals, compared to 132 newspapers and 438 magazines now; and 26 incorporated Catholic colleges, compared to 247 universities and colleges now.

The Tables Are Turned

St. Mary's Roman Catholic Church in Jersey City, New Jersey, and its Holy Name Society were recently charged with vio-

lating the New Jersey laws on bingo and raffles. Arthur A. Weller, executive officer of the State Legalized Games of Chance Commission, accused the church of violating the law on numerous occasions.

In a letter to Governor Meyner, Msgr. John H. Byrne, pastor of the church, characterized Weller's agency as "Meyner's" Gestapo" and added that the Governor's "regime" seems to advocate "totalitarianism" similar to that of Soviet Russia. The letter also stated that the Games of Chance Commission was acting as if it were dealing with "underworld figures" and employing "under-cover" agents to ferret out violations.

Mr. Weller retorted that he was "of the opinion that this [letter] is a typical rabble-rousing approach and not the sensible approach being used by a majority of Catholic churches and priests."

Mary, Be Wary

Mary is the patroness of just about everything in the Church of Rome.

A Madonna, sculptured by Mrs. Isabel Harriss Barr, of Larchmont, New York, and exhibited at the National Academy of Design in New York last November, has been selected by the gallery of Living Catholic Authors as the ideal representation of "Our Lady of Letters."

New Multimillion-dollar Vatican Radio

New radio transmitters, costing about \$6,000,000 have been built for the Vatican, twelve miles north of Rome. They are powerful enough to carry broadcasts to every corner of the world.

Bishop Rides The Railroads

Archbishop Cushing of Boston uttered a prayer to "have our railroads run regularly on time and comfortable." The prayer was included in an invocation delivered at exercises in Symphony Hall marking the inception of a third term for Mayor B. Hynes.

It so happened that at the same time the State Department of Public Utilities was investigating recent delays, cancellations and cold cars on the New York, New Haven and Hartford Railroad.

Just what is the connection?

Parochial School Indoctrination

Emmett McLoughlin, former Franciscan priest, now Superintendent of Memorial Hospital, Phoenix, Arizona, declared recently before an audience at Orchestra Hall in Chicago that the Roman Catholic Church school system in the United States "does not educate, it indoctrinates." The topic of his discourse was: "Are Parochial Schools Instruments of Political Power?"

He stated that "Catholic children are not taught to think for themselves. They are taught to think with the church." Also that America's foundation is built on "freedom of thought and worship, separation of church and state, and government by the consent of the governed."

"The Roman Catholic hierarchy would have to, if it could, destroy this background." In order to bring this about, "Catholic children are taught that government comes from the church and the church should rule over all."

Emmett McLoughlin further declared that in parochial schools, children "are taught it is no sin to disobey civil laws" and that freedom of thought "was not given to man." He manifested his concern over the "political, not the theological" problems of children attending parochial schools.

Colombia Catholics Warned on College

Catholics who send their children to the Protestant American College in Bogota risk being excommunicated, Cardinal Crisanto Luque of Bogota has warned. The college, founded in 1869 and operated under Presbyterian auspices, has an enrollment that is seventy per cent Roman Catholic.

Spanish Students Against Franco

As a result of an officially sponsored poll, it is evident that the vast majority of students at the University of Madrid, Spain, are opposed to Franco's regime.

A questionnaire was prepared by the Institute of Public Opinion, a department of the Ministry of Information, and presented to about 400 of the students.

Cianfarra, writing in the New York Times, says that "the students' insufferance of present curbs is but one of several manifestations of dissent with Government policy. Spanish officials have acknowledged that malcontent exists among members of the Falange party, which is the only political movement permitted in Spain, and of the official labor syndicates."

Among some of the results of the questionnaire are the following:

"Political ruling class (the Government): 74% of the students accuse its members of incompetence—lacking seriousness of purpose, amateurish, ignorant; 85% accuse them of immorality—comedians, ambitious without scruples, false."

"Members of the military hierarchy: 90% accuse them of incompetence—ignorant, bureaucratic, worthless; 48% accuse them of immorality—libertines, brutal, heavy drinkers . . ."

"Ecclesiastical hierarchy: 52% accuse its members of immorality—ostentatious, ambitious; 70% do not believe that the social policy of the [Roman Catholic] Church is accepted by the people; 65% believe the Church does not show enough concern for the working class."

Sixty per cent of the students were opposed to any form of totalitarian regime.

Sour Grapes for the Bishop

During the past summer, in the rural village of Hinche, Haiti, 275 persons were baptized in the Baptist denomination. In consequence, the Roman Catholic Bishop of Haiti requested the President of Haiti to outlaw Baptist churches. However, the President, although a Roman Catholic himself, "reminded the Bishop that he had read in the Bible 'By their fruits ye shall know them,' and declared that he liked the fruits of Baptist churches, and would not close them."

There's a New Day Dawning

A Montreal city by-law requiring stores to remain closed on certain Roman Catholic holy days has been declared invalid by the Supreme Court of Canada.

The tribunal, in a sentence read by Chief Justice Patrick Kerwin, granted the appeal of seven large Montreal retail stores which had challenged the by-law and the provincial statute on which it is based.

Austria Ignores Vatican Concordat

At the 1955 Fall conference of the Austrian Bishops, concern was expressed over the government's refusal to recognize the validity of the Concordat entered into with the Vatican. Church-state matters were also discussed by the Bishops, namely:

"The failure to abolish regulations introduced by the former Nazi regime in violation of the Concordat, especially the law which makes it a punishable offence for a church wedding to be performed prior to a civil marriage.

"The present school laws which place an often unbearable burden on parents who wish their children to receive a Catholic education.

"The failure to include military chaplains in the organization of the new Austrian army."

The Bishops also considered the government's long delay in restoring church property which had been confiscated by the Germans.

Where there is a union of Church and State one will inevitably find friction.

Federal Aid to Roman Catholic Hospital

As announced by Rt. Rev. Msgr. Joseph F. Brophy, Superintendent of Hospitals in the Brooklyn Diocese, the New York State Joint Hospital Survey and U.S. Public Health Service have given their approval to Federal aid for a new branch of St. Charles Hospital to be erected at West Islip, Long Island. According to Dr. John J. Bourke, executive Director of the commission, the Federal allocation is in the amount of \$853,778.42.

This means that the U.S. Government is giving aid to a religious institution of a particular faith, an act that conflicts seriously with the First Amendment to the Constitution.

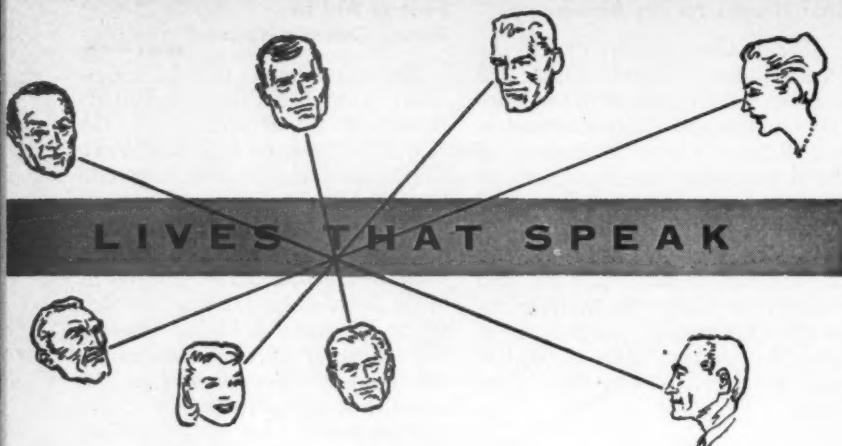
Moral Mediator in Politics

At the turn of the year, the Pontiff of Rome declared that he was not averse, if asked, to act as "moral mediator" between East and West in hopes of forestalling an atomic conflict, according to Vatican sources. "Moral mediator," in Vatican parlance, really signifies one who extends advice in political, national and international matters, according to the Moral Theology and Moral Philosophy or Ethics of the Church of Rome.

The above-indicated sources stressed the point that any help given by the Pope would be in virtue of his spiritual authority, since he could hardly be expected to participate in any conferences on "the political or technical level." The sources failed to indicate the many talks that are held behind closed doors on the "no comment" level.

600,000 Jesuit Students to Convene

Next March 11, alumni and students from the 74 Jesuit schools will gather in 200 U.S. cities to honor the founder of the Society of Jesus. Over 600,000 students, past and present, are being invited to commemorate the fourth centenary of the death of Ignatius Loyola. The twelve-month period preceding July 31, 1956, has been designated as the "Ignatian Year."



The Lord's Inscrutable Ways

by JOSE F. LALLANA

From the far-away islands of the Philippines comes the story of a priest who writes very frankly about the problems and perplexities, strictures and impediments that confront any priest of the Roman Catholic communion.

A devout and thoroughly convinced Catholic, he was shaken by the corruption within the church and finally by his own defection from its manifestly un-Biblical and insupportable dogmas, as he became a victim of the system.

It was not until after he had satisfied his own conscience by disowning his clerical garb and office that he was finally reached by the Gospel, in which he found what his soul had craved and which changed the whole framework of his life.

Because his experience reveals so graphically the condition of the Roman Catholic priesthood all over the world today—regardless of race or nationality—we offer it to our readers, with the prayer that they may realize their mission to a generation of lost sheep within the Roman Church who need the Gospel as much as any heathen in a foreign land.

ON NOVEMBER 27, 1953, I packed up all my things and bade good-bye to my parish priest, saying in a tone of despair: "Father, I am sorry I have to leave you and this parish. I cannot be at peace in a priestly life. I will just be ruining myself if I continue to be in this state. I will only mature in hypocrisy if I continue to wear this habit. I am going to Manila. I have no definite plans for the future."

The Father was shocked at my frankness and courage in revealing to him my unheard-of decision. He could not utter a word. He remained speechless for some time before he could answer me: "I cannot go against your way, Father. You may go to Manila, but don't stay there long. I will be hoping for you to be back here soon. Any time you like to return, you are always welcome in my convent.* If you have time, drop in the palace of the Archbishop and inform his Grace about your leaving."

I took the first bus that came and left the parish of Cabugao, Ilocos Sur, which was my last assignment. My heart was throbbing fast because of the radical step I had taken. This was the last time I was to wear the priestly cassock.

AFTER AROUND FIVE YEARS of a priestly career, I gave up that state of life, for which I had labored and sacrificed during ten long years of study. I had entered the seminary in June of 1937 and was ordained on March 13, 1948, after completing the course prescribed for the Roman Catholic priesthood. After that, I served in different parishes as assistant priest, at one time as professor in the Immaculate Heart of Mary Seminary (Laoag, Ilocos Norte), and at another as Custodian of the Archives in the Archdiocesan Curia.

Five years of ministry and ten long years of seminary life, not to mention my boyhood and

* In Spanish countries, a *convento* is what we in America call a cloister or monastery, and a *monasterio* what we know as a convent.

high school years in a Catholic home, environment and institution, were long enough to give me sufficient experience in the Roman Church. I found in it much hypocrisy, avarice, greed, vice, envy, injustice, and superstition.

In the first year of my ministry, I published in the vernacular a much-needed catechism for the children receiving catechetical instruction. Instead of receiving encouragement in this work, I got an insult and a scolding from a neighboring Bishop. He accused me of introducing new things into the church and of pretending to be someone.

When I was professor in the Immaculate Heart of Mary Seminary, I incurred the hatred of my rector because I presented to him the complaints of our seminarians. I considered it my duty to do so because I was then also the Prefect of Discipline. For almost half a year we did not talk to each other, though we were seated near each other at Mass, and went to confession regularly. Since I could not bear to remain there any longer, at the end of the school year, I requested a transfer and was sent to Narvacan, Ilocos Sur.

PRIESTLY "SECRETS"

It was here that I learned to pray with great speed—it might be needed in our atomic age! As we prayed the "Angelus" during my first evening, I got the impression that we were just praying in formula or outline. I had hardly said the first ten words of the "Hail Mary" when my parish priest was practically through. So our prayers were not only mechanical lip-service, but they were also formulae and outlines.

This was a place where many priests dropped in for lunch or a night's rest. I was then in an environment where I could learn many "secrets." I heard a shameful story about an avaricious priest who posted his clerk and nephews at every possible entrance to the convent and church to wait for the people who went to request a Holy Mass and to collect from them the



Father Jose F. Lallana celebrating his first Mass, on March 14, 1948.

Mass stipends. His plan worked so well that the other priest did not get any.

There was another priest who took recourse to witchcraft for his treatment when medical science failed to cure him. The witch simply ordered that the staircase should be arranged in the opposite direction. That was enough to cure him.

During the blessing of the tombs in the cemeteries on All Souls' day, one could see how fast the blessings were given in order to allow for as many as possible. Each blessing when sung cost P5.00 (or \$2.50); when recited, P2.00 (or \$1.00). As they gave the blessing, priests stood side by side and virtually had a race, eating and swallowing many words.

IN ORDER TO OBTAIN or to retain a parish which provided a good income, the interested party usually gave a "donation" to the Archbishop. The complaints of the faithful or even the resolutions of municipal councils against a pastor, requesting his transfer, have often failed because of these "donations."

Rivalry over the acquisition of a rich parish and envy or jealousy over those who got them have made enmity among aspirants all the more bitter. I know some who did not like to talk to each other even over a period of years.

Gambling has become a general vice among the priests. It has eliminated many religious activities from the agenda of pastors and assistants alike. Once I was surprised by some pious Catholics who came to request that I report their pastor to the Archbishop because he had turned his convent into a gambling den and in one night had lost P500.00 (pesos) in gambling. During a town or patronal feast gambling has often turned out to be the principal attraction and the core of the agenda of visiting priests. I have witnessed games that lasted a whole day and a whole night and have observed the players rush to the church early in the morning to say Holy Mass and then hurry back to the gambling table.

THE ROMAN CATHOLIC CHURCH has prescribed celibacy as a discipline for her clergy, thinking it to be the best means for preserving a holy and perfect life. But I believe that it has caused more harm than blessing to many priests. It has turned out to be a pious mask for immorality instead of an aid to chastity. The Roman Church has made a clear distinction between celibacy and chastity.

In this she is right. There is a subtle distinction, indeed, because there are many who are celibate but not chaste, and many chaste but not celibate. Catholic

people have often spoken reverently to their priests when before them, but behind their backs have curled their lips against them and recounted many scandalous stories and secrets about them. As for me, I rather chose to be among the chaste though not celibate, than to be among the celibate and not chaste. For what does celibacy avail without chastity? But chastity avails much even without celibacy.

In view of existing conditions, the faithful could hardly be expected to be Christlike. I have known people who went to confession often and received Holy Communion daily, but never experienced any changes in their lives through these chief means of sanctification which the Roman Church offered them. The same old man was in them with the same old sins. No signs of sanctity and holiness or works of a truly Christian spirit were manifest in their lives.

I was greatly scandalized at the fact that Catholics themselves pointed a finger of scorn at their most religious members and accused them as usurers, avaricious, greedy, and unjust. Because the latter were usually blessed with some property, they literally considered themselves "lords." They paid no heed to social justice and much less to Christian charity toward their tenants or debtors. They could charge high interest and take a lion's share in the crops without any scruples.

PAGAN superstitions and witchcraft, besides the superstitions connected with Roman Catholic practices and beliefs, greatly influenced Catholic life. In many homes where I was called to minister to a sick person, I have seen signs that a sacrificial offering was performed for the spirits in behalf of the sick. When I questioned the people about them, they politely excused themselves, saying that they had offered them just to please the old man, or that they simply wanted to comply with tradition. Some contended that they saw nothing wrong in them because they had worked well in the cure of a neighbor.

The majority of parents I met told me that they wished their child to be baptized either to stop him from sickness or to stop the evil spirits from bothering him. Still others wished for baptism so that their child would have a rich and influential *compadre* or godfather. What a low motive for the reception of baptism!

On certain days I used to be surprised to see a man devoutly kneeling in the church at an unusual time. I later found out from the church clerk that he went there to offer a candle so

SPECIAL NOTICE

A year ago with the inception of our new size magazine we began mailing the *CONVERTED CATHOLIC* magazine without an envelope. Very few of our readers questioned this move; in fact, many encouraged us. However, whenever someone requested that the magazine be sent in an envelope, we complied with the request, of course.

Recently in response to a letter sent out to some of our subscribers who had failed to renew their subscriptions, a number remarked that the cause was the lack of a wrapper or envelope.

We sincerely hope that our readers will not allow this to deter them from renewing, for a simple request will bring the magazine in an envelope.

Should you know of any of our friends who have stopped their subscriptions for this reason, please advise them that we are happy to mail it to them in an envelope. Just request it when renewing.

Cordially yours,
W. M. MONTAÑO
Editor

that he would have luck in gambling or a cockfight. Still others went to church by force of superstition. In one parish where I was assigned, a certain woman who had attracted many people because of her supposed visions of God the Father instructed them to go to church and walk on their knees in the aisles as they said their rosary. One morning, I was surprised that there were so many people in church. Later I learned why. After their prayers, they came up to the convent and told me that they went to church because they had been commanded to do so by that woman.

THE CONFLICT OF CELIBACY

In such an environment of hypocrisy, vice and superstition, it did not take long before I came to realize that I was drifting into the same current. When I came to myself, I realized the consequences.

I fell in love with a woman. There was a great struggle within me as to whether I should keep our relations secret or leave the church and be frank with God, with the people, and with myself. I finally decided to quit the ministry instead of living in hypocrisy and deceiving the people.

I made my first attempt to leave on Easter Sunday of 1953 (April 5). I was then in the Archbishop's palace working in the archdiocese. I left the palace without saying a single word to anybody and went to Baguio to live there with the woman I loved.

Meanwhile, the Archbishop was alarmed by my disappearance. It did not take long, though, before he learned where I lived from reports of the faithful who had seen us. Different delegations of priests came to work for our separation. My father, brothers and sisters came to plead for my return to the ministry. Because of the great social and moral pressure brought to bear on us we decided to separate, after two months of being together.

A religious community of nuns took my wife and enrolled her in their college. I was rehabilitated in my ministry and was sent to a parish where no one was supposed to know me. I took this as the last trial and test of whether I could really find peace of soul in a priestly life. But night and day I was troubled. I decided to take my problem to my confessor.

"FATHER," I whispered to him in the confessional, "I think there is no other way for me to be saved than to quit the ministry and live with my wife. I have tried a celibate life, but I could not continue without being a hypocrite. Father, I know this is not an article of faith in the Ro-



Jose F. Lellana (fourth from the right) after the ceremonies of ordination to the priesthood, March 13, 1948.

man Catholic Church. I know the Pope can dispense me from my vow of celibacy. Can I not ask that dispensation?"

"You may ask," he answered me, "but it is useless because the Pope will never give you a dispensation."

"Well," I argued, "if it is the only way I feel and know I could be saved, will he not dispense me?"

"No," he said, "he will not dispense you nor has he ever dispensed any one else."

"But he can do it, Father," I continued, "and if he does, then I will be peaceful and happy and commit no more sin."

"Yes, he can, but he never does it," he insisted.

"Father, we have always learned and preached about the preciousness of the soul. It is so precious that Christ would have been willing to come to earth to suffer and die to save just one soul. It is so precious that the world cannot compare with it. Sacred Scripture says: 'What doth it profit a man to gain the whole world but suffer the loss of his own soul?' Christ shed His blood for me. He died for me. Christ wants to save me."

"Now, Father, here is a church discipline. The Pope has power to dispense me from it. I ask for it, for I know it is the only way I could be saved. But you said that the Pope would not give me dispensation. Can it be, Father, that a church discipline is more precious than one soul? Is the church really founded to save

souls? If it is, then I see no reason why the Pope does not use his power to save my soul. My salvation is in his hands."

"If he will dispense in your case," he objected, "then everybody will be asking for the same dispensation. He looks after the common welfare. You know that in philosophy the *bonum commune* (common good) is preferred to the *bonum personale* (personal good)."

"That is right, Father," I reasoned. "The *bonum commune* comes first. But you said that if the Pope would dispense in my case, then everybody would try to ask for the same dispensation. That means, therefore, that if he does it with me, then he will ultimately be doing it for all the other priests. Consequently, it will be for the common good of the priests."

"And I believe that it will also be for the common good of all the faithful. The faithful know that there are priests having secret relations with some women. They talk about them and are scandalized. Priests living thus are continuously in mortal sin and committing sacrilege every day. Would it not be better to legalize all these relations to stop these gossips, to remove this occasion of sin, to avoid so many sacrileges committed every day, and to save the many precious souls of these priests? Would this not be for the *bonum commune*?"

"You reason too far," remarked the Father. "You must not reform the church; you

should, rather, submit yourself to her. The Roman Catholic Church has many years of experience behind her. So she decided to uphold this discipline for a better ministry. The church does not condemn you if she refuses to dispense you from your vow."

I COULD SEE NO LOGIC in the decision of my confessor. It did not agree with my experience. I believed that if all the priests were to speak frankly, they would take sides with me. My confessor himself had acknowledged that everybody would be asking for a dispensation if they knew that the Pope would exercise his power on their behalf. I could not see any sound reasoning in the statement that the church did not condemn me if she refused to dispense me from my vow. What I rather saw was that, for the church, a discipline was more precious than a soul. But for Christ, the soul is worth more than discipline, more than anything. It is worth His body and blood, His cruel death on a cross.

I went out of the confessional with a perplexed mind. I said to myself, "I cannot be saved in this way." I just bowed my head in submission to the decision of my confessor. He gave me absolution, but I wondered if it did profit me anything.

I also went to see the Archbishop. He told me that the nuns had placed my wife in hiding in a convent because she was found to be in a family way.

SWORD IN THE HEART

"Monsignor, I would rather take her out of the convent and place her under the custody of my father," I suggested.

"No, you cannot. Why are you troubled? Everything goes well with her. After her delivery, she will go back to school, and later, after her graduation, she will be employed and will find another man to marry her," he advised me.

"About the child, Monsignor?" I inquired.

"Don't worry about the child," he consoled me. "It will be well

taken care of. The mother will leave it with the nuns, who shall look for a good family to take it."

"Can I not take the child?" I pleaded.

"No," he decided. "Not even the mother will have the child."

This was enough. It was too great a torture that distressed my mind, too sharp a sword that pierced my heart. Could this thing be in the Roman Catholic Church? She does not even allow the parents to have their own child! Neither the father nor the mother can have their child! I was shocked. My heart was rent to pieces. Therefore, I decided to escape to Manila to look for my wife.

IN SUCH A GREAT CITY with its many buildings and thousands of people, it was an impossible job to look for her. But nevertheless I tried, trusting that the Lord would help me. I tried every possible means, but all my efforts were useless. It was really impossible, I realized. I went back to my parish, broken-hearted, but with a prayer in my heart that the Lord would help me.

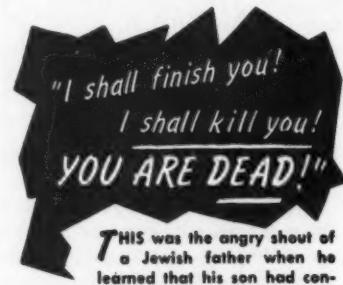
I thank the Lord that He heard my prayers. He saw my affliction. After a month of trial, I was surprised to find a letter in my room. From the penmanship, I knew it was from my wife. I opened it and read it with my heart pounding heavily. I cried with pity and with happiness—pity for her situation, happiness because I knew where she was. She wrote me that she had been confined in a monastery where the gates were always locked and nobody was allowed to enter. Other women in a family way, she wrote, were also there in hiding.

She expressed a great desire to get out of the place because the nuns told her she could not have her child. But she was forced to stay. She wrote that she would gladly have consented to stay there provided that she could have her child. But the nuns declined the bargain. Instead, they forced her to sign a paper in which, she said, she

gave her consent to the nuns to do anything they wanted with the child. Somehow, she managed to slip this letter out for me.

I DID NOT DELAY in returning to Manila. I waited for her patiently at the gate of the monastery. To avoid suspicion, I strolled up and down the road. Not long after, she appeared. I recognized her at once and beckoned her to walk fast. Fortunately, the Lord had arranged that there was no one around the campus at that time. She climbed over the barbed wire fence to get to the road. I immediately took her to the province and placed her in a barrio under the custody of my stepmother. Then I went back to my parish to prepare for my definite step in leaving the priesthood.

A week later the Archbishop was alarmed by the news from Manila that my wife had escaped and nobody knew where she was. He summoned me to his palace and inquired whether I knew anything about the matter. I told him that my wife had escaped and that she had gone to stay with my stepmother. I thought he would be against that and punish me. But I was surprised when he told me that it



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was all right, that I could go to see her occasionally and then return to my ministry. Many other priests also advised me to do so. They said it was "better."

They told me the case of "Father so-and-so." They tried to convince me that since it was all right with him, it was all right for me, but I just smiled and shrugged off their unconsecrated advice. I concluded that the church preferred that I should live having secret relations with a woman rather than have my marriage legalized. But it was not right for me. I had decided long before that I had better leave the church. I could not be saved in a church which gave me such unchristian counsel; I could not be saved in a church which was not willing to save me; I had no need of a church which saved me in theory but condemned me in practice. I needed a church which could save me in fact, openly and frankly. And so I left the Church definitely on November 27, 1953.

I KNEW WHAT THIS MEANT for me. I knew what awaited me. In effect, I was then excommunicated from the Roman Church, but I was not afraid. I was persecuted by my own people, my parents, brothers, sisters, friends, and relatives. We were mocked and despised by everybody. We were ostracized from society. We could not go back to our home towns. We had left behind us a luxurious and easy life, only to be reduced to poverty. In short, we had literally become "social outcasts." But we were much more concerned about our eternal security, since the Roman Catholic Church threatened us with her tenet that "outside the church there is no salvation."

We prayed day and night for God's help. I still believed in Roman Catholic doctrines and never missed a Sunday Mass. At that time, I was in complete ignorance about Protestantism. The only impression I had was that it was a satanic creation. I considered it the worst thing on earth. I knew that I could never become a Protestant, nor could I

Speaking of Angels . . .

"What is an angel?"

Writes Bishop Fulton J. Sheen: As I have said on my TV program, "Life Is Worth Living," the word "angel" is taken from a Greek word, *angelos*, which means messenger. An angel is a creature far below God in dignity and yet far above man, purely spiritual, possessed of an intellect and will, but without a body. The theme song of an angel is, "I Ain't Got No Body."

The angelic intelligence is quite different from the human intelligence. God pours His ideas intellectually into angels and physically into things. We recover the ideas that God put into things, thanks to our intellect working on sensible experiences. We therefore have to unwrap the ideas. An angel never has to wait till a package is unwrapped; it knows already what is in things. An angel knows more science than Einstein, more baseball than Leo Durocher, and more jokes than Bob Hope. There are, however, certain limitations to angelic knowledge. An angel does not know future events; an angel does not know the mysteries of grace, unless God reveals them; and finally an angel does not know the secrets of the heart and the motivations of the will. Only God and the psychiatrist know these—or at least some psychiatrists so presume.

There are angels near us to guide and protect us, but we do not invoke them. It is not later than we think. It is a bigger world than we think. If we would but stir our soul, we would sprout a wing and discover it to be a wing of an angel of God.

"I've Got a Question," *This Week*, Feb. 5, 1956

Mary Queen of America

Montgomery — "Pitiable and unhappy men they are, who avow that they neglect Mary in order to honor Christ but who forget that the child is not found except in the company of Mary, His Mother." This quotation from St. Pope Pius X was the central theme of the sermon preached by



Auxiliary Bishop Durick . . . The Bishop spoke on Catholic devotion to Mary and her messages for the peace of mankind . . .

"And here in America," he continued, "how has this manifestation of love of Mary and devotion to her been shown? And the answer, 'In the very best possible way'—by dedicating this country to her. For the Catholic Bishops of this country, when America was young, saw the potential grandeur and growth of this the greatest of nations, so they must have reasoned as follows: America was in its infancy, therefore it would need a mother; It was a democracy, therefore it would need a First Lady; It was a brave and pioneering nation, therefore it would need a great woman behind all its great men. And so solemnly, therefore in the year 1846, the Bishops of this country dedicated this land of ours to Mary Immaculate—to the only queen, as Father Daniel Lord has said, the United States would ever have, Mary Queen of America."

The Catholic Week, May 21, 1955

Guilty Giver, Guilty Receiver

Jersey City, Jan. 12—Superior Court investigator Samuel A. Larner recommended today that the city move to recover between \$14,000 and \$18,000 of taxpayers' money used to pave playgrounds at five Catholic schools.

Larner called the expenditure "an unauthorized donation of public funds" in violation of the State Constitution.

The Newark lawyer, who spent nearly three years investigating this city's government, quoted

former Mayor Kenny as admitting having authorized the playground improvements, on his own responsibility while he was mayor and without consulting his fellow city commissioners or the city law department.

Larner said Kenny had "sought to justify his action by the fact that it served the best interests of the citizens and the children of the city."

"The lofty motives of Mayor Kenny might deserve acclaim if he were expending his personal funds, but his gratuitous gesture with public funds of which he was only trustee was improper," Larner said.

He identified the parochial schools who benefited as Holy Rosary, St. Peter's, Sacred Heart, St. Joseph's and St. Mary's.

Larner said city records were made to indicate the money was spent for repairs to streets adjoining the playgrounds.

Newark Ledger, Jan. 13, 1956

Can the Dead Repent?

A hydrogen bomb war could in certain circumstances be a great grace, for, in the terror it would engender it could cause millions to forsake their materialism and repent—and repentance, after all, is the one and only objective of the Divinity, and the greatest good fortune for the penitents.

"Jovian," in *The Australasian Voice of Fatima*, Oct. 18, 1955

Moscow and Rome vs. Protestantism

Emboldened Protestants in Germany are being subjected to restrictive pressures from the communists in the East and the Roman Catholic Church in the West, according to *Evangelischer Pressedienst*, official news bulletin of the Evangelical Church of Germany.

Communist government measures aimed at reducing Christian influence in public life have contributed to a worsening situation. Protestant groups in East German universities are no longer permitted to use class rooms or university halls for their meetings and all students are being subjected to an intensified, government-supported campaign for participation in the communist-sponsored secular "youth dedication ceremonies" rejected by all Christian churches, the bulletin reports.

The government has also increased pressure on church publications by various means including frequent confiscation of Sunday church papers, and government authorities try now and again to use the Protestant churches within its sphere of influence for the communists' political ends, the *Pressedienst* says.

The *Evangelischer Pressedienst* quotes Protestant spokesmen, headed by Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, and the Rev. Martin Niemoller, head of the Church of Hesse, as warning against what they term Roman Catholic "encroachment upon public and church life," in the West zone.

The Protestant news agency reports "the Catholic church is beginning to profit from the political situation in Germany (where Chancellor Adenauer is a Roman Catholic) and trying to further its aims by placing Roman Catholics in important political positions. This happens not only in areas with Roman Catholic majorities but also in provinces of the Federal Republic which are predominantly Protestant."

The Protestant spokesmen also object to Roman Catholic mission-

ary activities which they term "a strategic attack of the church" directed against regions where "Protestantism has been deeply entrenched for centuries. The primary target of such Roman Catholic 'attacks' is the region of the Lutheran Church of Hannover, an area where 77 per cent of the population are Protestant," it says. According to Roman sources, "Christ has not been present in the region for 400 years (since the Reformation), but now the time has come to erect the cross of Jesus Christ in this country once more."

The last contributing factor to the controversy was the Pope's message published on the occasion of the 400th anniversary of the religious peace of Augsburg in 1555, which called "the rupture of the religious union of Germany" caused by the peace of Augsburg "the most disastrous event for the Western world and Western culture," and claimed that "in the long run only a culture based on Catholicism may be capable of resisting the non-Christian powers," says the report. "These attitudes of the Roman Church cause much apprehension in Protestant circles of Germany, and there is no lack of protest against denominational encroachment which is considered aggressive."

The Rise of the Madonna

Milan's "Madonnina," a bronze statue of the Virgin, had to be taken from the Cathedral spire and "re-enthroned" on a newly built thirty-story skyscraper because there is a time-honored tradition that the image should have the highest spot on the city's skyline.

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Hail, Holy Chrism! (Continued from page 15)

According to Clericus the body of the Babylonian Belus is depicted as having been preserved, in his burial place in Babylon, floating in oil.¹ In Rome the statue of Saturn was made hollow and oil poured into it.² The worshippers of Beel-samen were anointed with oils to prepare them for the visions and revelations that they were to enjoy in the Mysteries.

Salverte writes that these anointings were rather of frequent occurrence, especially before consulting various oracles. For instance, he states that "Appollonius and his companions, before being admitted to the Mysteries of the Indian sages, were rubbed with an oil so powerful that they felt as if bathed with fire."³

When corruption gained great headway in the Christian Church, oils were introduced in emulation of the ancient heathen.

¹ *Acta Apostolicae Sedis*, June 26, 1933, p. 332; also *Code Juris Canonici* (Code of Canon Law), *Typis Vaticanis*, 1948, canon 945.

² *Acta Apostolicae Sedis*, loc. cit.

³ *Code Juris Canonici*, Vatican City, 1948, canons 945-947.

⁴ Rev. M. Philipp, *The Catholic Guide* (New York, 1920) p. 66.

⁵ Barry, *The Sacramentals*, pp. 114, 115.

⁶ *Pontificale Romanum*, Part III, as quoted by Rev. R. P. Blakeney, D.D., L.L.D., *Manual of Romish Controversy* (Edinburgh, recent reprint), pp. 95, 96.

⁷ Clericus, *Philosophia Orientalis* (Amsterdam, 1700), lib. 1, *De Chaldeis*, sect. 1, cap. 4.

⁸ Smith's *Classical Dictionary* (London, 1859), p. 679.

⁹ Salverte, *Des Sciences Occultes* (Paris, 1856), p. 282.

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The Lord's... Ways

(Continued from page 22)

have the Roman Catholic Church, even though it had excommunicated me.

All the while, we trusted in God's mercy and love. We confessed to Him because we were not admitted to the sacramental confession of the Roman Church. We did our best to comply with all our Christian obligations because we loved God so much. We prayed God to accept our love of Him and shower His love on us.

In Manila I enrolled in a Spanish school to obtain a diploma as Spanish Instructor because I believed it was the shortest way to get employed. I had no money then, but I was able to persuade the director of the school (a former priest in our diocese) to enroll me on credit. I promised to pay him as soon as I was employed. The whole course cost me P300.00 (or \$150.00). I have not yet paid any part of this account and can see no way of paying it in the immediate future. I pray the Lord will move the hearts of some friends to help me settle this account, because it is an obligation of justice.

THE LORD has finally worked out our reconciliation with our parents. After I had been exiled from home a year, my mother-in-law died. We risked going to the province to see her for the last time. At his first sight of us, my father-in-law raged in fury and wanted to hack us to death; but other people took hold of him

before he could do us any harm. He later repented of what he had done.

My own parents did not threaten us in any way. They simply hated and ignored us. I felt that I could appease them little by little by trying to be helpful and respectful to them. Thanks to the Lord, we were finally reconciled with our parents, though this reconciliation did not mean any help from them. They still refused to lend us any helping hand. Our reconciliation meant simply that they desisted from threatening us. At least we could stay in the province where living was cheaper. I did any kind of work to provide for our needs. Later I managed to run a little store, which the Lord blessed. It at least gave us something, though very little. I was about to enter into business on a bigger scale because I saw in it a bright prospect, when the Lord came my way.

THE SHADOWS FLEE

The evangelist of the Church of the Nazarene who came to preach a revival in our place somehow learned about me. When we had a chance to meet, he gave me some copies of the CONVERTED CATHOLIC magazine. I read them with deep interest. When I asked for more copies, he gave me as many as he could find. I devoured each one of them, though I did not discuss them with him because I wanted to clarify things by myself.

So deeply rooted was the Ro-

man Catholic faith in me that I was not willing to give it up. At the time I wondered why I was interested in reading the CONVERTED CATHOLIC magazine. I also read *The Monk Who Lived Again* and *Fifty Years in the Church of Rome*, both of which shed light on many of my doubts. I was comforted and encouraged by the testimonies of other priests who had gone before me.

A ray of hope then shone in my soul. "I can be saved," I sighed in relief at long last. "I can be happy once more. I can also be at peace. I must look for Christ my Saviour." I began to read the Scriptures. I brought my theology books to test and study the problems in every phase and from every angle. The more I read and studied, the greater and brighter became the ray of hope and light in my soul. My wife did the same. I did not influence her but just left her to her choice. She, too, found consolation, relief and light in the CONVERTED CATHOLIC magazine.

We then both accepted Christ as our personal Saviour. We asked Him to forgive us all our sins. We cried for forgiveness and our hearts were unburdened. We placed all our trust and hope in Him. We promised to live according to His teachings as found in the Holy Scriptures. We promised to love Him throughout all the days of our pilgrimage on earth.

I then wrote to Christ's Mission, which responded generously and extended us both material

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Rev. Jacob Peltz

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and spiritual help. We thank the Lord for Christ's Mission, for the CONVERTED CATHOLIC magazine, for *The Monk Who Lived Again*, for *Fifty Years in the Church of Rome*. We thank the Lord for the testimonies of other priests. We thank the Lord for washing all our sins away. We thank the Lord for the happiness and peace He has given to our souls. Blessed be His Name forever and ever!

DURING MY STAY IN MANILA I was in touch with other priests who had left the church and were roaming about the city looking for a job. Two succeeded in getting a teaching position in a local college. I knew another who had been looking for work for three years but never had the chance. My only fear was that he would go back to the Church of Rome when he could no longer bear his plight. I am sorry that I lost track of him when I left that city. I would like to bring him to Christ's Mission.

I believe there are many other priests in the Philippine Islands who would like to get rid of the Roman yoke, but they feel that they can not leave the church unless they have some other means of making a living. I have heard of several cases in which a priest left the church but later returned when he had spent all he had. What a heavy yoke it was for them to return to a place where they could not find peace! What terrible torture to be forced to go back to their former state again because it was their only means of making a living, a *modus vivendi*? Had there been a Christ's Mission in these islands before, or had they known about Christ's Mission in the United States when they were in such a plight, I believe that by this time many would have left the Roman Church.

I hope I can work for them! I pray the Lord will help me and give me some means to carry out a mission work among them. Right now I am financially handicapped. But I would like to go to them and talk with them personally. I believe that letters alone will not be enough when working with priests. I may say

they will even be useless. I know how priests here despise such letters and simply throw them into the wastebasket. I believe that a personal visit and a heart-to-heart talk are what they need. For this a personal side is necessary—in fact, indispensable. I would be able to slip in and out of the convents any time and would make it a point to see the Father in his convent. One needs to be here to fully understand the situation. May the Lord move the hearts of some generous souls to help the priests in the benighted islands of the Philippines.

Lost Week

(Continued from page 13)

He also singled out the fact that "literally hundreds of tax-supported schools were operated by costumed Roman Catholic nuns in conjunction with adjoining churches and in violation of the First Amendment." In some cases Roman Catholic and public schools are conducted in the same building, "with imaginary lines in the corridors dividing the two."

AS FOR tax-supported bus transportation for parochial school pupils, Dr. Archer maintained that while the practice is now constitutional, the Supreme Court would rule differently if the matter were reargued. He noted that "bus appropriations are being used as a beachhead for general invasion of the church-state separation principle of the First Amendment," and that favoritism is shown through tax-exemption for nuns' salaries. In addition, parochial schools are not compelled to maintain educational standards commensurate with those of the public schools, as regulated by state laws.

Among other constitutional violations, Dr. Archer cited the "promotion of sectarian religion" in tax-supported schools, by Protestants as well as Roman Catholics,

through the use of school premises for released-time religious studies.

Schools are not the only battleground for church-state compromises, however. Dr. Archer pointed out that the Roman Catholic hierarchy is using hospitals as well for the furtherance of its aims. In many cases Federal funds are secured for sectarian hospitals—generally Roman Catholic—in another patent violation of the First Amendment.

FORCES THAT STARTLE

In his statement on behalf of POAU, Dr. Archer made several recommendations, all intended to uphold the American principle of church-state separation implicit and explicit in the First Amendment. He listed the following as being of primary importance:

1. A provision that no Federal appropriations for education go to "sectarian religious institutions, either for buildings, salaries, or bus transportation."

2. The necessity of amending the Hill-Burton Act to exclude denominational hospitals from the recipients of Federal aid, which is now granted indiscriminately.

3. A provision "prohibiting any employment of a public or secret fund for either a personal representative or an official Ambassador to the Vatican."

COMMENTING on the whole fiasco, Dr. Archer, who has observed Congress and state legislatures for twenty-five years, said:

"At the beginning I personally had reservations concerning the wisdom of these hearings, but once announced, widely publicized, witnesses notified and prepared, and the first session actually convened, I was startled not so much by the decision to cancel, but by the forces that brought it about.

"I had felt that our Senators would be stronger than to give in to those who burn books, ban films from the screen and books from the mail, deny religious freedom to others which they earnestly seek for themselves, and in general seek special privileges in a nation where all churches are supposed to be equal before the law."

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We Were Not . . .

(Continued from page 11)

tantism has not had a fair trial—most men have not tried any Christianity in any serious way. There is our difficulty: we must have a resurgence of truly Evangelical interest!

As Evangelical Protestants, we have no place for intolerance or bigotry. We believe that every man should have freedom of conscience. But we Protestants need to return to whole-hearted belief in our faith and active participation in our principles. We must once again believe enough in Christ's gospel to live by it! It is a sad truth that many of our lay leaders are weak and vacillating and many of the clergy have stopped proclaiming the saving faith. What a tragedy!

THEY TELL us that orangoutangs in the mountains of Africa will warm themselves at a fire that man has built, sitting beside

the glowing embers until they become cold ashes, but they will not put a stick on the fire to replenish it. This shows their inferiority to man.

They illustrate an obvious weakness of our Protestant people. Our forebears built blazing fires of truth and accomplished social reform; religious zeal and human righteousness followed their impassioned preaching. Protestants in the main built this Republic—and liberty and freedom was given to all faiths. Our forebears were giants and heroes. Succeeding generations have warmed themselves at these fires but have done too little to keep them replenished and blazing for the cause of Christ.

Who will deny that we have neglected the things that made us great, that we have turned our backs upon the Bible, upon spirituality, upon zealous service? The glaring sin of many Protestant church members is *neglect*, and the Word of God says, "How shall we escape if we neglect . . ."

Ours is a burdened, confused and deluded world, but we have God's message and power for this world.

The Protestant message is in true succession to that of the Lord, who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)

We who are Evangelical Protestants with the message of the Gospel are ancient. We are the proclaimers of the original Gospel truth. The faith "once for-all delivered," the everlasting Gospel of God.

We must believe in it. We must be energized by it and take it to the ends of the earth, until the kingdoms of this world become the kingdoms of our God and of His Christ.

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The "Livingstone" of the Orinoco: The Life Story of Ford Hendrickson (*An Autobiography*). (Wauseon, Ohio, 1942, 212 pp.)

Long was the road that the orphan boy, Ford Hendrickson, traveled from the log cabin in Ohio where he was born. A young lawyer with a promising career, he was enlisted in the cause of the Lord in 1907. His conversion was to be the starting point of a life dedicated and lived in the Pauline spirit.

Rev. Hendrickson was fundamentally a free lancer in the service of the Lord, ready to follow the impetus of the inspiring Spirit, whether He led him to a civilized place such as Rome or to the untouched wilderness of the upper Orinoco Basin. Feeling himself called "to fill the hard places" (p. 42), he remained faithful to the call of his ordination.

The account of this adventurous life is given in the least pretentious style, as the author shies away from any nuance of self-glamorization. Yet this plain prose is vivid in its way and full of subtle humor. Speaking of the boisterous escort that fourteen Texan sheriffs provided for him on one of his evangelistic tours, he jokingly adds that if their pistols "had been placed on wheels, [they] would have made good cannons." (p. 81)

This detached attitude of the man, who lived in a dimension different from the empirical, is manifested time and time again. Returning to the Caribbean Coast, after months of battling the jungles and swamps of the interior,

he reaches the city of Bolivar, clad in worn clothes and tropical helmet, hugging a medicine box and dangling an "eight-foot tiger spear." Surprised at the laughing and clapping of hands of the people of the city, he suddenly realizes with an indulgent smile that he had been mistaken for a masquerader in their annual carnival and they were congratulating him for his "travesty."

And then again, Hendrickson's humorous vein gives in to expressions of highest concern, as when he speaks of the hunger for God and the earnest soul-searching of an old Roman Catholic priest, whom he met on one of his boat trips on the Maracaibe Lagoon. (p. 176)

Hendrickson's book makes absorbing reading, but his posthumous autobiography is more than just an account of the life-history of one of the earliest Christian pioneers of South America. It constitutes a testament of faith, and a spur to action for all readers.

They Looked for a City, by Lydia Buksbazen (*The Friends of Israel*, Philadelphia, 1955; 216 pp., \$2.50)

The title, taken from Hebrews 11:10, well synthesizes this book. The city at issue is the typical Jerusalem, the Eternal City of God—the one and only place where the Christian will find, at last, rest and fulfillment. In the case of this book, however, the pilgrimage is not only typical but actual, as the author recounts the eventful peregrinations of a newly-converted Christian - Jewish family from one end of Europe to the other.

The whole story is centered around the author's mother, Yente, who remains the dominant figure of the book. The tale begins in a small garrison city of Russian-dominated Eastern Poland, where three terrified little Jewish girls see their mother trampled to death under the horses' hoofs of rough - riding Cossacks. From here, the reader is carried through two world wars and across the changing scene of a now gone-forever Europe. Unyielding persecution and the overhanging shadow of sudden death form the counterpoint to a heart-warming tale of motherly love and quiet family affections.

True, conversion to Christianity of these Jewish people did not relieve them of their ancient lot of uncomprehending prejudices. Persecution did not stop upon their conversion. Yet once they had given themselves to Christ, the contingent aspects of living and the loneliness of sorrow disappeared forever from their horizon. The same events as before—so familiar to their sorrowful experience—took on a new color, a new depth of focus, a new perspective. A new power had come into their lives—the living presence of Christ, the Comforter.

The reader will find in this book more than a series of incidents, for it provides an excursion into the Jewish province of customs and traditional thought. The reader will learn, among other things, of the social taboos (strikingly similar to those of the Roman Catholic) against the "mushumed" (apostate), as the Christian Jew is called by his former coreligionists.

Speaking of the prospective family relations that were awaiting her father upon his conversion, the author says: "What about his father, what about his friends, and what would his young wife, Yente, say? Would they call him a traitor, or think him to be just plain crazy? They would hound him out of town. They would give him up for dead and sit Shiva, that is, mourn over him as if he were dead. A candle would be lit in the room; all mirrors would be veiled in black; his father would take off his shoes and sit in his stocking feet upon

a low footstool with that fixed stare of utter despair which is worse than the mourning after one who died. To them he would be a living dead. Nobody would dare mention his name to his father or to any of his loved ones. They would deny him altogether and act as if they had never had a son or a brother." (p. 39)

This story, sad and inspiring, is mostly autobiographical. Written as it is in lively prose, it makes pleasant though provocative reading.

Daughter of Nazareth, by Florence Marvyne Bauer (*Broadman Press*, Nashville, Tenn., 1955; 110 pp., \$1.50)

A reviewer like the present one, who believes that Mariolatry constitutes the climax of the Roman Catholic shift away from the sphere of Biblical significance, might be tempted to seize this book as an occasion for reaffirming the necessity of Christ-centered Christianity, as preached by Paul and advocated by the early Reformers. Yet it is well to resist this temptation, not only because of the impossibility of re-arguing the Catholic slant in a few paragraphs, but also because it would not be proportionate to Mrs. Bauer's book.

As a matter of fact, the book's genre finds its locus only on the borderline of the theological province. It represents a literary characterization of the person of Mary and a re-creation of a human and circumstantial environment, such as a sensitive feminine imagination could envisage.

From the ceremony of the first betrothal vows in the severity of true Jewish tradition to the angelic "conversion" of Joseph to his unique fatherhood, the whole story develops along the lines of one fundamental theme, which seems to have been pre-eminent in the author's mind. Mrs. Bauer focuses her imaginative inquiry on those long months that preceded the birth of the Lord and tries to answer such questions as how Mary felt and how her family and neighbors might have reacted to the unprecedented historical event.

In analyzing these and other

problems, and in projecting them within their human and historical setting, the author shows the clever insight of a womanly mind. Her characterization is red-blooded, and persons and circumstances are etched in a vivid and dramatic way. Occasionally, characters show some strain as though they were forced to appear alive. This is the case of the fictitious brothers of Joseph in their role of fire-belching, vindictive avengers of the "wrong" done to him by the Jewish maiden.

It should also be said that Joseph's character is much too weakly drawn. Let us not forget that his part in the drama of the Incarnation was no less noble than Mary's.

On the other hand, Mary's patriotism and her urge for freedom seems to have a foreign, almost American accent. Says the author: "Her [Mary's] eyes grew dreamy as she thought of this ever-increasing army of patriots. She wondered if these brave men could find a way for a simple maid to work with them." (p. 10) This could apply better to a Jewish girl of American background committed to the conquest of the State of Israel. With all the limitations that the Torah and the Halakah part of the Midrash placed on Jewish women, such feelings are hardly imaginable in Mary.

Mrs. Bauer has, however, given us an excellent example of how an informed and sensitive woman author can bring an exquisite touch into analyzing and re-creating Biblical events. Apart from the unavoidable blurring of human and environmental elements, due to the fact that no one ever looks at the world with pristine eyes and necessarily sees it edited by a definite way of thought proper to one's community, this book probes well into the psychological issues connected with the Incarnation.

Books like these are to be welcomed in a time when the Biblical literary province is being ravaged by the Hollywood "kiss and slug" spree. Written in a soft-toned, elegant prose, Mrs. Bauer's semi-novel is to be commended to the imaginative reader.

A Visit with the Living Dead

"With great grief of heart I write of my visit to the leper colony of Athens, where some of the inmates have been confined for a period of 15, 20 or even 30 years. Some go about with their noses eaten away, others with their fingers wasted to mere stubs or blistered and deformed as though by scalding water, some with their ears or an eye missing, many totally blind. Their plight is so tragic that it was quite a while before I could bring myself to attempt a few words of comfort, to distribute New Testaments to some and speak of the love of Christ to others. The children are especially pitiful, running away if you attempt to approach them.

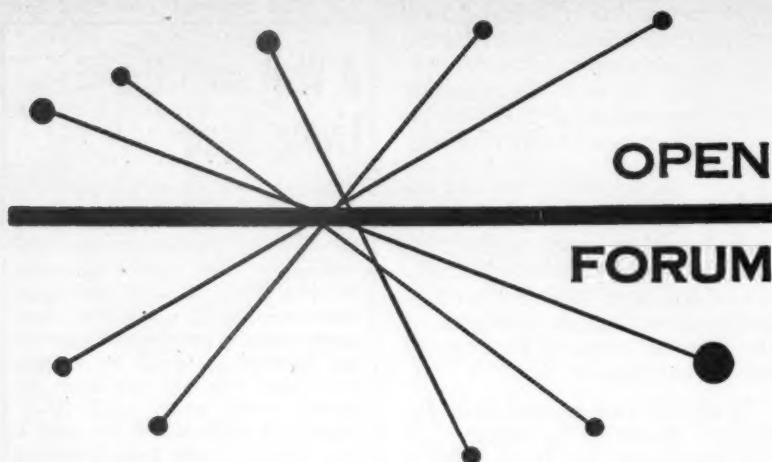
"Many of these people have no one in this world, and some who do are rarely visited because of their tragic disease. One sight I shall never forget—the ward of the seriously ill. There I saw men and women lying with closed eyes, and if it were not for the slight movement of the bedclothes caused by their breathing I would have thought them dead. Their faces were pale and their bones protruded through their skin. These were the silent living dead.

"I would like to ask you to pray for all of these unfortunate sufferers and to give whatever the Lord may lead you to, for their help. The only relief which we can give them is the comfort of our visits and those of our missionaries, the Word of God and our financial assistance to meet some of their most desperate needs.

"How I wish you could have seen the joy on their faces when I gave some of them small sums of money from the American Mission to Greeks. How I wished I had enough to give to all and to supply each one with a Bible or a New Testament. Only the love of God and the compassion of Christians can make this possible. It may be that you can help me to return to them with the evidences of your love."

MAJOR CONSTANTINE KALONAROS
Director of Relief, A.M.G.

How can we close our hearts to these destitute and forgotten outcasts of earth? Is the Lord laying them upon your heart now, as you read this letter? You can help them through the American Mission to Greeks, Inc., P.O. Box 423, Dept. C, New York 36, N. Y., Rev. Spiros Zodhiates, General Secretary. (In Canada, 90 Duplex Ave., Toronto 7, Ont.)



OPEN FORUM

Not the Ghost of a Chance

Dear Sir:

I wish to call to your attention a broadcast on KCBS Sunday, January 8, on the "Church of the Air Program" by a Washington priest of the Christian Brothers order. It was so emphatic and so crystal clear in its statement that there never could be the ghost of a chance of any recognition of any other religion or any unity with any other no matter what, and that Rome held the only leadership for the "faithful." It appealed to me as being a good thing to expose in the magazine. It appeared to by-pass Washington, the Constitution, the Bill of Rights, and everyone in our country except Roman Catholics.

M. S. PETTIT

Public Confidence Betrayed

Dear Dr. Montaño:

Your January issue of **CONVERTED CATHOLIC** magazine was very interesting—especially the article on "private laws" for nuns.

It seems that at every turn of the road the American people are being betrayed by the Federal Government, the Congress, and any and all others holding elective office or in places of public confidence. How much more we can take before there will be bloodshed I would like to know . . .

I listen in vain for at least some feeble protest from someone—anyone—but in vain (excepting a very few publications, including yours).

On December 10, 1955, Governor McFarland of Arizona degraded his office by being introduced as Governor of Arizona at a gaudy show honoring "Miracle of Roses" or "Shrine of Guadalupe," Scottsdale, Arizona . . .

HOWARD CHAPMAN

Mesa, Arizona

Menacing Shadows

Dear Dr. Montaño:

About the year 1920, our country decided to build a hospital. In Kokomo already was the Good Samaritan Hospital, Catholic-owned, but there was a need for the new non-Catholic hospital. At the time it was being erected, or soon after, this statement coming from Catholics was made: "We will get it by hook or crook." They did that very thing a few years later when by poor administration the Howard County hospital went into the red and could not continue to operate as a county hospital. Many people felt that that particular administrator was placed and guided for the purpose of causing the hospital to fail financially.

Now there is an imperative need for more hospital beds; a survey has been made and this report has been made public . . . [I ask] if in this report can be seen "Menacing Shadows" . . .

Many people feel that we must have a Protestant hospital. The Catholics now own the old building (Good Samaritan), the former Howard County hospital, to which they have added two wings with a nurses' home attached,

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

and another large home which they call Villa Marie, a rest home. Protestants have contributed in large amounts to help them do all this . . .

MRS. GEORGE L. EHRMAN
Kokomo, Indiana

Keys of the Kingdom

Dear Dr. Montaño:

It has been with tremendous interest and joy that I have been following your great work and that of your fellow brethren in Christ. In this respect there is one point I wish to bring to your attention. I have noted carefully the methods used by several former priests in handling an explanation of those most vital passages, Matthew 16:19 and 18:18. Most of the commentary efforts have appeared to be rather weak and unconvincing. Therefore, I would like to call your attention to the English translation of these verses by Charles B. Williams in his *New Testament in the Language of the People*, published by the Moody Press.

Matthew 16:19: "I will give you the keys of the kingdom of heaven, and whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven."

Matthew 18:18: "I solemnly say to you, whatever you forbid on earth must be already forbidden in heaven; and whatever you permit on earth must be already permitted in heaven."

That this translation is an accurate rendering of the verbs in the Greek perfect tense is enthusiastically proclaimed by Greek scholars everywhere, including: J. R. Mantey, Department of New Testament Interpretation, Northern Baptist Theological Seminary, Chicago, Illinois; Philip C. Johnson, Associate Professor of Greek and Bible, Gordon College of Theology and Missions, Boston, Massachusetts; and Boyce W. Blackwelder, Pastor, Belden Avenue

Church of God, Chicago, Illinois.

In a personal conversation with Dr. David L. Cooper of the Biblical Research Society of Los Angeles, Dr. Cooper translated the first passage, "I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth must be that which has already been bound in heaven, and whatsoever thou shalt loose on earth must be that which has already been loosed in heaven." I consider Dr. Cooper to be one of the greatest students in the correct interpretation of the Koine Greek.

With the above rendering of these important passages, one of the cardinal theological doctrines of the Roman Church falls into the junk heap. On the other hand, it places very definite obligations upon all who would be disciples of Christ.

I therefore urge you to give the strongest support and widest possible publicity and distribution in the publication of this most important concept.

Finally, I wish to express my great admiration for the tremendous job which you and your fellow workers are doing in exposing the heresies of Rome and giving light to those in her system who truly yearn for the great message and truth of salvation. Only eternity will ever reveal the great fruits of your mission.

WALTER L. JANTZ, M.D.

Fairchild, Washington

The Negrini Story

Dear Sir:

To my idea the article "I Married a Priest" by Clare Young Negrini, since it doesn't make sense, should not have appeared in such a wonderful magazine as the CONVERTED CATHOLIC . . .

AURORA BOLOGNO

• What Mrs. Negrini wrote is her own account of what happened while she and Fr. Luciano Negrini were both still in full communion with the Roman Catholic Church. The follow-up story written by Mr. Negrini is the account of how they found Christ after they had left their church. For the complete picture, one should not be read without the other.

It is worth mentioning that we have received a number of re-

quests over a period of time for information as to how the Negrinis came to be married and what happened to them subsequently. As indicated in Mr. Negrini's article, Christ's Mission has generously helped them in their time of need, both materially and spiritually.

The following letter was addressed to us by Mrs. Negrini's mother. While the CONVERTED CATHOLIC is in no position to know what transpired between mother and daughter and has no desire to enter into any family controversy, we can appreciate Mrs. Young's feelings, and in the interest of fairness we present her side of the story.

Sir:

In the January 1956 issue of the CONVERTED CATHOLIC, which has been mailed to my home, there appeared an article entitled "I Married a Priest" written under the name of Clare Young Negrini.

Since I am the subject of much that is stated in it I wish to draw your attention to the many gross misstatements which I consider libelous:

1. The statement to the effect that I was so excited I threw my arms around Rev. Negrini's neck is absolutely untrue; and that I made him sing a song six times is too absurd for comment.

2. It is also stated that I invited him to give a private concert in my home. I never invited him to give a concert; he invited himself and brought along two accompanists.

3. The article states that Clare was planning to be a nun and we strenuously objected. This is news to us, since she never mentioned the fact. As for accompanying Rev. Negrini to China as a lay missionary, the idea was absurd since the church does not permit it. There are lay missionaries in the Catholic Church, but they do not accompany individual priests on the mission. They are specially trained for the work and go abroad in groups of at least five in number.

4. The suggestion that priests of the Chancery Office were friends of ours is false. Neither I nor my husband was acquainted with a single priest there.

5. The account given of Rev. Negrini's negotiations with the Immigration authorities was not in accordance with the facts. Doubtless the said authorities will be interested to learn of their so-called "Budapest type of interrogation" as stated by the author of the article.

6. The statement that Rev. Negrini was unaware of Clare's departure for Milan is equally false. We have letters and one telegram in our possession written by him to Clare, in which he kept urging her to get money from her uncle and to sell her fur coat and ring and also to borrow from some people he knew. He begged her to join him in Milan.

7. It is stated that I connived with Miss Kelly, American Vice Consul in Milan, Italy, to put Clare in jail. This is not only an untruth, but a very serious charge against an official of the U. S. government. Incidentally, Miss Kelly happens to be a non-Catholic.

8. A further libelous statement is the following: "She tried to make Lu lose every job in which he started. She is still trying to prevent us from getting into the U. S." I am not aware that he held any job other than the one he now holds, and as for preventing him from getting into the U. S. I have never made any effort in the matter one way or the other.

9. The illogical reasoning in the following statement is indicative of the inaccuracy of the charges that have been made. "He reasoned that if the Roman Catholic Church had the right to give him up to the civil authorities and order them to treat him as they had, just because he refused to marry a girl, then he had the right to marry whomever he wanted."

MRS. EILEEN G. YOUNG

STOP SMOKING! BANISH THE CRAVING FOR TOBACCO!

The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. Read this book through. You'll enjoy it, and if you don't give up smoking, you get your money back and no questions asked. Postpaid only \$1.00.

NEW LIFE Dept. CO-26 Rowan, Iowa

IPSE DIXIT

John C. Murray, S.J.:

"The First Amendment surely passes this [pragmatic] test of good law. In support of it one can adduce an American experience. One might well call it the American experience in the sense that it has been central in American history and also unique in the history of the world.

"This experience has three facets, all interrelated. First, America has proved by experience that political unity and stability are possible without uniformity of religious belief and practice, without the necessity of any governmental restrictions on any religions . . .

"The second American experience was that stable political unity, which means perduring agreement on the common good of man at the level of performance, is positively strengthened by the exclusion of religious differences from the area of concern allotted to government . . . It has been remarked that only in a disintegrating society does politics become a controversy over ends; it should be simply a controversy over means to ends already agreed on with sufficient unanimity. The Latin countries of Europe have displayed this spectacle of ideological politics, a struggle between a host of 'isms,' all of which pretend to a final view of man and society, with the twin results of governmental paralysis and seemingly irremediable social division. In contrast, the American experience of political unity has been almost Utopian . . .

"The third and most striking aspect of the American experience consists in the fact that religion itself, and not least the Catholic Church, has benefited by our free institutions, by the maintenance, even in exaggerated

form, of the distinction between Church and state. Within the same span of history the experience of the Church elsewhere, especially in the Latin lands, has been alternatively an experience of privilege or persecution. The reason lay in a particular concept of government." (American Pluralism, *Liberty*, First Quarter, 1956)

George H. Tavard,

of the Fathers of the Assumption: "The Reformation is not—as too many believe who are not conversant with its doctrine and mentality—a denial of Christianity . . . For those millions of [Protestant] Christians undergo an actual, though slanted, experience of faith of which we do not partake and which is nonetheless real . . . The problem seems therefore to consist in acquiring a sufficient acquaintance with the theology of the Reformation by discerning its human and Christian undertones without renouncing an iota of the spiritual, intellectual and moral implications of the Catholic Faith." (From *The Catholic Approach to Protestantism*, as quoted in *America*, December 24, 1955)

Dr. John J. Kane,

head of the Department of Sociology at the University of Notre Dame: "But not only must more Catholics go to college and graduate schools, they must go to Catholic institutions. Nowhere else will they learn and appreciate Catholic social thought. Unfortunately, even among those Catholic boys in the high schools in a Midwestern city who wish to attend college, a surprising number prefer a non-Catholic institution. Of the Catholic boys enrolled in the public schools about one out

of every three indicated he would enter a non-Catholic college. Even in the Catholic high school, about one out of four said the same. With due allowances for [various] possible reasons, it is still difficult to understand why so many Catholic boys still prefer non-Catholic education." (*The Catholic World*, December, 1956)

John S. Kennedy:

"How indignantly we rebut and rebuke assertions that ours is an irrational religion. Yet how guilty we are of fostering and buttressing assertions of that very sort when we put out (with 'nihil obstat' and 'imprimatur') and calculate literature which does violence to Catholic teaching and contains nonsense which is close to idiocy. The pious intention, the pious tone are no excuse; if anything, they make the offense worse." (*Information*, July, 1954)

Waldo Frank:

"When Constantine's Rome became officially Christian, the fact that the emperor, who was a murderer, stultified Christian ethics did not prevent its spread within the people. We know, however, that under state communism or state socialism the people can be brutally tyrannized by a secular priesthood controlling every social organ, and that by exploitation of the value of socialism as the goal of a 'crusade,' the people can be launched into aggressive war." (*The Nation*, September 1, 1955)

Bishop Angel Herrera,

of Malaga, Spain, in a pastoral letter: "There is in the conscience of Spain a great lack . . . We have created a type of Christianity poor in social virtues. The lack of justice and, to a great extent, of mercy, maintains a system of sharing the national wealth which gives to a minority the great bulk of our income and keeps the multitude in poverty."

"Our upper classes . . . do not realize the daily scandal which they present to the nation. They do not have the remotest idea of the atmosphere which their insensitive conduct foments in factories, in the fields, in the universities and in professional circles." (*Time*, January 23, 1956)

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